APRIL 1950

The Methodist Woman

The Theme Hymn of the Assembly

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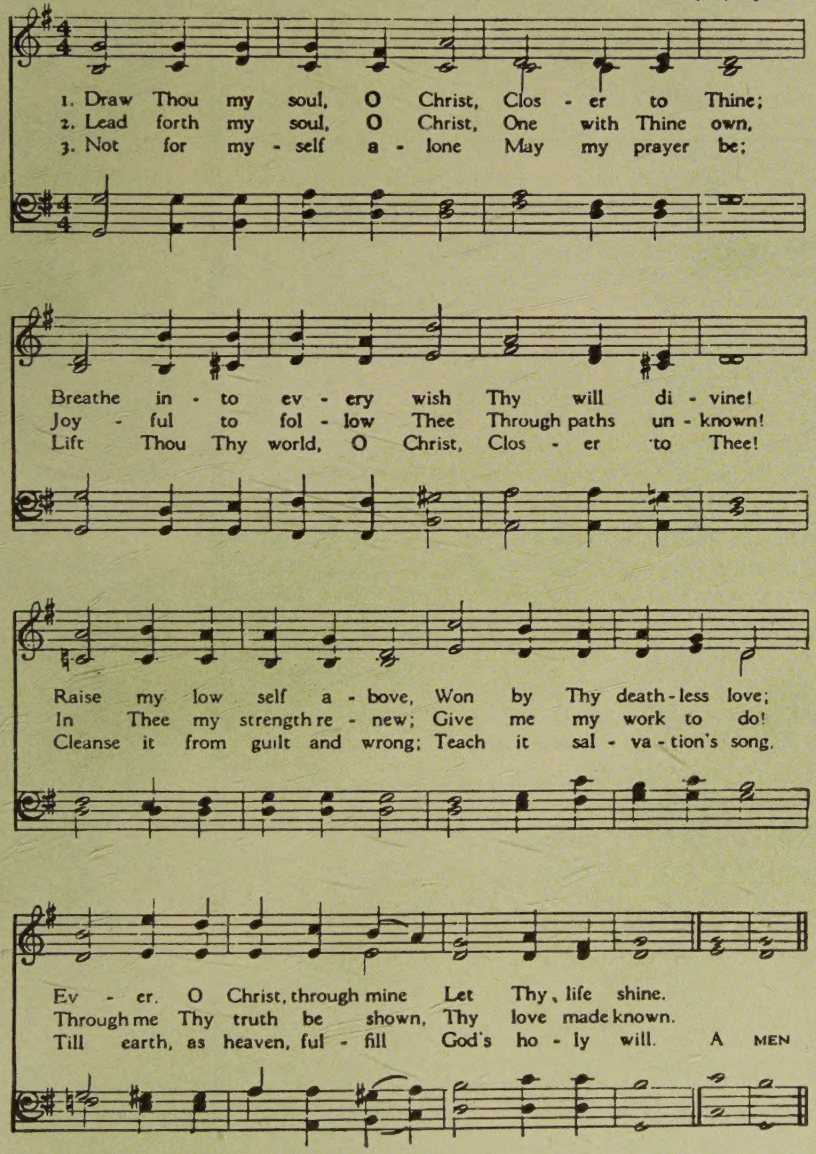
LUCY LARCOM, 1826–1893 — ARTHUR S. SULLIVAN, 1842–1900



the Methodist Woman

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Board of Missions and Church Extension
of
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THE ASSEMBLY OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE
Cleveland, Ohio, April 18-21, 1950

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HOME MISSIONS NUMBER

"Towards a Christian Community" is the theme for the home missions emphasis in 1950-1951. Read and file this issue for the days ahead when you begin that study. The articles were written by missionaries representing five different types of work in the home field, all rural.

Next month, the Near East and foreign fields will be featured.

ASK YOURSELF

1. What percentage of the Methodists are members of small churches?

2. How are mechanical devices affecting the pattern of migration?

3. Where was the Charm Circle?

4. Where do worshipers come to church by boat?

5. If someone said, "Come, go home with me," would you?

6. Tell about present efforts toward literacy for Africa.

7. Who obtained 563 combination subscriptions to *the Methodist Woman* and *World Outlook?*

8. Name a Woman's Society that has advanced in "praying together."

9. What is the plan which it is hoped each Woman's Society will follow on April 18?

10. How many Navajo Indians can neither read nor write?

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World Outlook . . . 2.30 per year

Sing It!

'Draw Thou My Soul, Christ" (No. 297 in *The ethodist Hymnal*) is the me hymn for the Assembly. may be new to you; learn nd sing it. Phrases such as ift Thou Thy World, O rist" have meaning for the al program of the Advance.

Advancing the Kingdom of God in the Countryside

By MARTHA D. ALMON, *Rural Worker, North Alabama Conference*

YES, Methodist women are advancing the work of the kingdom of God in the countryside. They must advance if any progress is made, for sixty-five per cent of the Methodists are members of small churches. There is a general awakening to the possibilities that lie within themselves—an awakening that is having far-reaching effects. Jesus said, "The kingdom of God is within you." Many women in small churches are catching a vision of the part they can play in advancing the kingdom of God. They are advancing in spiritual enrichment, personal commitment, and service.

There is a natural interest in Bible study and prayer meetings among rural women. They can see daily the blue skies, the golden sunsets, the feathery woods, the purple hills, the still waters, and hear the songs of the birds. All of these evidences of God's handiwork prompt meditation. One elderly woman confided in me and said, "I like to sit and study." Women as they meditate want to know more about God and the Bible. They walk the dusty roads in the hot sun or brave the cold and mud to attend a Bible class and prayer meeting at the church or in a home. My heart was deeply touched when I saw study leaders brave torrential winter rains to attend meetings in their zones to learn how to conduct better Bible-study classes. Women in small churches are hungering and thirsting after righteousness and are seeking spiritual enrichment.

Children have a large and important place in the rural home and family. Scores of good women in the midst of their busy canning season and cultivation of crops somehow find time to have vacation Bible schools for the children of the church and the community. They want their children to know and appreciate the Bible. Many women found great joy and satisfaction last summer in having a vacation school for the first time in their church. The number of vacation schools increased fifty per cent in one district because rural women cared and wanted their children to know more about God's word.

Sometimes schools are held in the open where there is no church, and oftentimes they help in getting one organized and a building started. I worked in one last summer where this very thing happened. A small Sunday school had been organized for just a few weeks previous to our school. We held the school in an oak grove and sat on rough boards. Such interest and such attention could not be equaled anywhere. Children and women came from the homes along the ridge. Their ages ranged from two to seventy-two. The women of the group assisted with the children. The oldest, a grandmother, could neither read nor write, but she memorized quickly and gave her part on the closing program well. The school was followed by a revival meeting at the close of which a church was organized. There were thirty-three charter members. A church is being constructed just across the road from the grove where the vacation school was held.

Women in small churches are advancing by enlarging their horizons. Their interest in missions and the world-wide church movement is growing. They have been stirred by the stories from the lips of boys who have been in service and saw the missionaries at work. Some of their studies have taken on new meaning because of this contact. Curtains of misunderstanding are slowly being lifted and the circle of fellowship enlarged. They are backing the program of the Woman's Division of Christian Service with increased interest, prayers, and giving. In an effort to understand Japan better one church invited a Japanese National, who is attending Scarritt College, to come and speak to the children and all the church about her native country.

Many women are very interested in improving their local societies. They came in large numbers when the Advance Caravans visited their churches. The interest was good, the fellowship fine, and many questions were raised and discussed concerning the work of the society and the Advance Program. More women are attending zone and district meetings in order to become better officers. The small societies want to do something, and respond willingly when suggestions are made.

Women are advancing through service to God and community. In small churches they have not lost the common touch of friendliness and neighborliness. Many farm families, including the women members, swap work and help each other in the crops. Women drop their

(*Continued on page 29*)

Migrants—A Major Rural Need in 1950

By EDITH E. LOWRY, *Executive Secretary, Home Missions Council*

"I WOULD go back where I came from, but I couldn't plough a mule because they use tractors now." This was the comment of a migrant father to the Home Missions Council minister after a freeze had destroyed ninety per cent of the bean crop in the Florida Everglades, and there would be no work for weeks. Year after year freezes, floods, and drouths have destroyed crops, leaving the migrant worker stranded and desperate. His job gone, he has no protection by unemployment insurance until the next crop matures because he is a farm worker.

Now the mechanical devices for raising and harvesting crops are playing havoc with the pattern of migration. Some crops no longer need migrants; others need more of them. Machines are making new migrants of the farm worker who used to work year round on one farm. A report from the State College of Agriculture in California illustrates this trend.

"It is estimated that 400 mechanical pickers were used in the state's cotton fields. Last year only seventy or eighty were in operation. Each machine picks about 1,000 pounds of seed an hour—the work of forty experienced handpickers. Mechanical harvesters dug more than two-thirds of California's sugar beets. . . . Onion growers await production of a harvester that cuts, picks, and sacks the bulbs at the rate of one sack every fifteen seconds. The University of California reported successful field tests with the new machine. A tomato harvester is next on the university's list. It is expected to be tested next year. Harvest mechanization also extends to the state's orchards. There are pneumatic tree shakers, for instance. Almond growers for the first time used a brush-type harvester. It is attached to a standard-type tractor, and brushes up the almonds brought down by men using pneumatic knockers. . . ."

However, irregularity and uncertainty of employment are not the only problems confronting the migrant. The old problems of poor housing, lack of medical care, little or no schooling for the children, and the hostile attitudes of communities still persist. With the termination of the Federal programs in housing and health, the real gains have been on the state front with New York and New Jersey in the lead.

Looking at the situation at long range, the churches of many denominations through the Home Missions Council are at work studying and planning with other national organizations. At the National Conference on the Church and Migratory Labor, representatives of government and national private agencies met with church leaders. The Findings* of that conference chart the course for the next decade or more. Several quotations from the Findings indicate the scope of the church's program.

"We are sensitive as Americans to the fact that several million migrant workers and their families, citizens of our own land, do not enjoy the human rights and privileges agreed to be a 'common standard of achievement for all peoples and all nations' by the General Assembly of the United Nations. That document, 'Universal Declaration of Human Rights,' insists that 'everyone is entitled to all the rights and freedoms . . . without distinction of any kind, such as race . . . religion . . . origin . . . or other status. Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment . . . to join trade unions . . . to a standard of living adequate for the health and well-being of himself and of his family. . . .' We pledge ourselves to work for the attainment of these and other fundamental human rights for all agricultural workers.

"It is our responsibility to contribute to the body of knowledge in this field through survey and study and demonstration projects of an experimental nature, and to make available to existing agencies dealing with these problems our findings and recommendations and to cooperate with other agencies in the field.

"It is our responsibility to minister directly to the needs of the migrant and his family, and to interpret his needs to the employer and to the community. It is our primary task to provide worship, Christian education, counseling, and Christian fellowship. These responsibilities shall be our permanent concern.

"The Home Missions Council aims to improve community attitudes toward the migrant, and to encourage the provision of possibilities for permanent resettlement and adequate year-round employment for those groups who are ready for resettlement in a permanent location. The Home Missions Council will act to this end through consultations with representatives of agriculture, industry, public and private agencies, and the church. . . . We urge upon all denominational boards and committees—particularly the home mission, education, and social agencies—the need to make the migrant situation and the social and economic conditions basic to it, a major emphasis, and to help develop widespread support

* Findings are available from the Home Missions Council, 297 Fourth Avenue, New York 10, N. Y.

in securing the passage of needed legislation."

At work for thirty years, the church has pioneered in child care for migrant children, in public health services, in educational projects for children and adults, in community-migrant relations, in labor relations, in a religious ministry at the outposts, and in developing a mobile service for a mobile people. A few excerpts from field reports give a glimpse of the significant ministry that the Home Missions Council field staff is carrying on in twenty-three states.

How Far the Migrants Travel

"Seen in migrant camps there were cars and trucks with licenses from Texas, New Mexico, Arizona, Missouri, Iowa, Nebraska, California, Wisconsin, Montana, Nevada, Utah, and Colorado."

The Home Missions Council Minister Is All Things to All Men

He found that his job was never done. He was sought after at all times for counsel in personal problems, to comfort the sick, to console the bereaved, to sit by the bedside of the dying. The requests for help were many and varied. "Preacher, I am having family trouble," or "Preacher, will you write a letter for me?" or "Preacher, I promised my wife I would send money home, but I haven't made any money. What shall I do?" Sometimes the minister would be awakened in the middle of the night for help.

The Harveser, a Jeep Station Wagon, with movie machine, organ, altar, record player and public-address system, Bibles, baseball equipment, and library has become the symbol of the Home Missions Council in the migrant camps—seven of them traveling from camp to camp—from state to state—two thousand miles a month. "It was the first time we had had the privilege of the use of the Harvester. It was like adding another member to our staff. To the migrants it was a worship center, a school, a library, a means of recreation, and transportation."

The Home Missions Council and the Other Agencies Work Together

The County Tuberculosis Association was anxious to make some X-ray surveys in the labor camps of the county. The Home Missions Council minister writes: "The procedure in making the X-ray survey was for me to go into the camps two or three days prior to the date set for the mobile X-ray unit to be there. Posters were put up in strategic places and an afternoon was spent in visiting with the camp people. In the evening movies were shown on T.B. and the need for having a chest X-ray taken. This was done in all the camps or areas where the unit was to be located. People from fifteen different camps had X-rays made in that area. The total number of people served for the entire project was 350.

Mexican, Anglo, and Negro children gather together around orange-crate altar to conduct their own religious service in a San Joaquin (California) Valley camp

Home Missions Council photo

Vacation Church Schools Are Important

"Two Vacation Bible Schools were held in a very abbreviated form. One school was held under trees, with poles the only benches to sit on, and running board of car arranged as a worship center—the children using cardboard squares on their knees for desks or work benches. Even so, it was an enthusiastic school and the children pleaded for a longer term. The other school was held on a bank up against the back of one of the cabins. Down the bank a worship center was built up with fruit boxes. Children from eighteen months to fourteen years were in attendance. At the end of the second school, mothers came and pleaded for its continuance.

"Do you come from the church?" asked a camper of the Home Missions Council worker one morning as she arrived for the vacation-school program. The worker answered in the affirmative. "Then perhaps you can help us. I have a friend who is in terrible trouble but she is afraid to ask for help. I thought that perhaps someone from the church would understand. Maybe you would care."

Her friend was a young mother with three children who had come into camp with absolutely nothing; no tent, no beds, no food, nothing. The oldest child was but four years of age and the father had been arrested by the local police. Upon investigation it seemed that he was mentally ill as the result of a bad accident followed by a fire which had burned their home in which two children had burned to death, and in which the father had been severely burned. Now the mother was seemingly alone with her three children and was frantic with fear that local authorities would take them from her because she could not provide for them. The church *did* care, and the church *did* help—with the assistance of local agencies whom she had feared, but who were perhaps more sympathetic and understanding because the church was there.

National College's First Fifty Years of Service

By LEWIS CARPENTER, *President*

LIFE should not be measured by its length alone but by its depth and breadth. This is equally true of an institution. National College for Christian Workers has completed fifty years of service. During this half-century, young women have come from across the nation to receive their training on this consecrated hilltop.

The school originally started in Kansas City, Kansas. A small group of Methodists were concerned about giving Bible training to the nurses at the Bethany Hospital. With nothing but the sense of need undergirded by faith and prayer, the Fisk Deaconess Bible Training School was founded in the fall of 1899. The school from its beginning was a project of The Woman's Home Missionary Society of the Methodist Episcopal Church. Miss Mary Pegram was the first Superintendent and she was followed by Miss Winifred Spaulding, who after a brief but successful experience was asked in the spring of 1902 to go to Manila to found a similar school. Miss Spaulding is still living and is a happy resident of Robincroft Rest Home in Pasadena, California. One of the students in the graduating class of 1902, Miss Anna Neiderheiser, was asked to assume the leadership of the school that fall and she remained as President of the school for 37 years.

Under Dr. Neiderheiser's leadership the school was moved to Kansas City, Missouri, in 1904. Rev. William Quayle, who was later elected to the episcopacy, was pastor of the Grand Avenue Methodist Church and influenced one of his laymen, Christian F. Schoellkopf, to make a gift of ten acres of land east of Kansas City, Missouri. On this hilltop site overlooking the city, Fisk Hall was erected in 1904. Eight years later a much larger building was erected and named Schoellkopf Hall.

The Deaconess movement was in one of its greatest periods of growth following the first World War. The idea of service as exemplified in the Deaconess movement caught the idealism of young American Methodist women following the tragic war years, as it had motivated German women much earlier in Protestant history. The seed of idealism that sparked the original Deaconess movement in Protestantism grew in the stark soil of untold suffering that followed the Thirty Years War which scourged Europe.

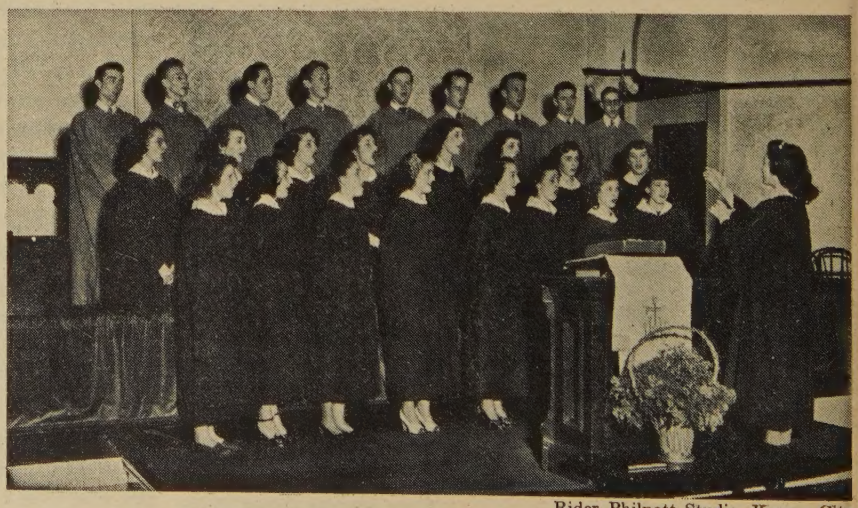
This same desire to serve mankind in the effort to lift some of the burdens of fear, ignorance, suffering, and poverty challenged Methodist youth. The growing school needed additional space. In 1920 it was decided to build a five-story classroom building on the campus. This dream was realized, thanks to the Methodist women of Kansas, and the Kansas Building, a modern, fireproof, well-equipped building, was dedicated in 1922.

Dr. Anna Neiderheiser retired in 1939 at the time of Unification and was followed by President C. V. Gustafson who served as the school's leader for six years. During these six years the curriculum was completely revised and the groundwork laid for the Liberal Arts foundation.

Three years ago the trustees adopted a 50th Anniversary forward-looking program and started out to raise funds for the erection of two new buildings. The college was designated as one of the recipients of the 1947 Week of Prayer and Self-Denial Offering which formed the nucleus of the funds for the Library-Administration Building. Additional grants were made by the Home Department of the Woman's Division of Christian Service.

The Library-Administration Building called for a small auditorium and the trustees of the Woman's Missionary Council of the former Methodist Episcopal Church, South, gave National College a gift of $25,000 that this auditorium might be named for Mrs. Isabelle Hendrix, the mother of one of the greatest leaders of American Methodism, Bishop Eugene Hendrix. These gifts made possible one of the finest buildings on any college campus in Methodism. The South Central Jurisdiction, individual friends and conferences, made gifts for the furnishing of the

A student choir director



Rider-Philpott Studio, Kansas City

building. The Alumnae of the college raised a fund of $11,116.23 for the Dr. Anna Neiderheiser Foundation for the purchasing of books.

The second building, the beautiful Anna E. Kresge Chapel, was planned by one of the trustees of the college. In addition to a chapel, it provides excellent facilities for a Department of Music. Mrs. Kresge's untimely death prevented her seeing the fulfillment of her dream. Her gift of $125,000 coupled with a generous gift of $107,000 from the Kresge Foundation brought the dream to fruition.

Additional gifts have made possible the remodeling of areas of Schoellkopf Hall. A $5,000 gift from Mrs. J. H. Mills of Tustin, California, made possible the remodeling of the former chapel for a new lounge. This is being furnished by a $5,000 gift from the Nebraska Conference.

As remarkable as the record of the development of the campus has been, the real service of any institution is measured by its graduates. The college has attracted many fine young women from across the nation. They have come to the campus for their years of training. The effort has always been made to keep alive the spiritual warmth which is so necessary in the work of the church. Know-how is always essential in any vocation, but in the church and its work there must be a spiritual sensitivity making always for a warm heart in the Wesleyan tradition. A real love of Christ added to a willingness to serve has motivated National College girls to go into the places of need. In the changing underprivileged neighborhoods of city streets, from the East coast to the West and from the North to the deep South, there we find our graduates serving. From the coal fields of West Kentucky to the copper mines in the Rockies, graduates are daily guiding young feet, strengthening youth's decisions for right, sharing with parents who carry the responsibilities of living, and ministering the gifts of love and human interest to those whose work is done.

Rider-Philpott Studio, Kansas City

Graduates give Christian leadership in many vocations

The needs of the minority groups have always touched the hearts of Methodist women. The work of the Woman's Division calls for trained workers for all of God's children. Seven of our graduates are now serving people in Alaska who make up the smallest of the artificial divisions that man has set up between himself and his brother. Others are working with the Indian groups in the Southwest. Wherever the Negroes have gone, there we find National College girls working to meet some of their needs—whether in the deep South or northern cities. In Calexico as well as below the border, the Mexican Methodists benefit from the training school in Kansas City.

Graduates of National College have gone on to take additional training and have served in seventeen of the foreign fields.

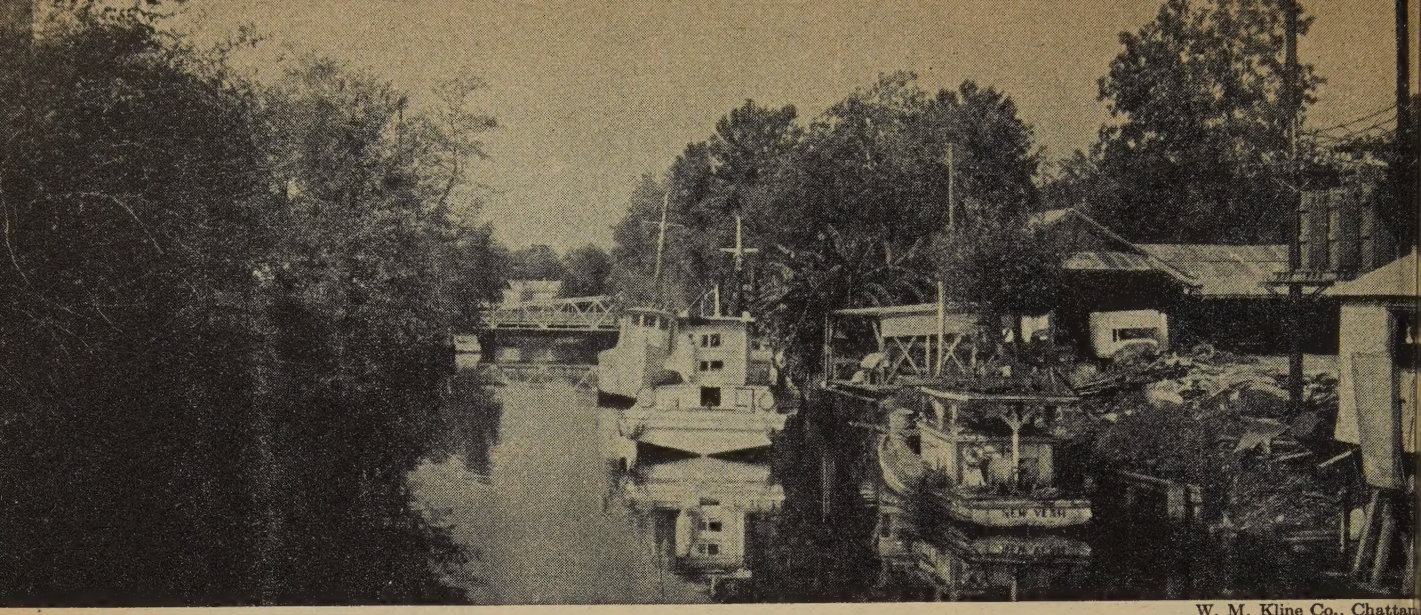
The ministry to the disadvantaged and to peoples of other races is only part of the story of service that has been fostered through these past 50 years.

Many graduates, either as commissioned deaconesses, as directors of Christian Education, as pastor's assistants, as church secretaries, as rural pastors, as teachers in nursery or primary schools, have been ministering to Methodists in many communities. Four of our graduates are now serving on the staffs or in the offices of our bishops. To mention only a few of the prominent graduates, Miss Alice Murdock is one of the secretaries of Missionary Personnel and Miss Ruth Pope is associate secretary of the Department of Work in Home Fields. Miss Gladice Bower is superintendent of Vashti School for Girls and Mrs. Edith M. Carter is superintendent of Boylan-Haven. Miss Ethel Ristine and Miss La Donna Mae Bogardus serve as executives on the Board of Education at Nashville. Mrs. Erskine Jeffords only recently completed her work as president of the Rock River Conference Woman's Society of Christan Service and now serves as vice-president of the North Central Jurisdiction, as vice-chairman of the Deaconess Commission, and as a trustee of National College.

Six graduates have married ministers whose husbands now serve as district superintendents. Many grace parsonage homes and are skilled consecrated Christian workers in the churches with their husbands. Other graduates and former students have married, and as Christian mothers, homemakers, teachers in the church school, and workers in the local Woman's Society of Christian Service are contributing their skills and consecration in the most important unit of Methodism—the local church.

The need for Christian leadership is not diminishing. Letters come constantly asking for trained workers. National College is prepared to help meet this need.

We are located on a consecrated hilltop overlooking a great metropolitan area in the heart of America. The next fifty years should benefit increasingly from the contribution of the National College for Christian Workers, a Liberal Arts college for girls specializing in training for the church, the community, and the home.



W. M. Kline Co., Chattan

One must reckon with waterway traffic on the Houma Heights Circuit

MacDonell Methodist Center and Its Rural Outreach

By MARY BETH LITTLEJOHN, *Director of Rural Work*

It was about 4:30 on the afternoon of August 15, 1949, when this rural worker arrived in Houma, Louisiana, some sixty miles south and west of historic old New Orleans. She drove along East Main until she had crossed the bridge that spans the Intracoastal Canal, then almost immediately found herself at the gateway to MacDonell Methodist Center.

What a beautiful campus it is! Giant moss-draped live oaks and towering pecan trees provide refreshing shade during the long summers and lend stateliness and charm throughout every season. And the climate of southern Louisiana is such that the grass is always green and at no time of the year is the campus without flowers. A place of indescribable beauty.

Most fittingly, the first person the new worker met after entering the campus was Rev. Mitchell Sanford, pastor of the Houma Heights Circuit. This is a five-point circuit; Houma Heights located just off the MacDonell campus includes the staff and pupils in its ministry, while the other four churches are located along the bayous at points approximately ten, eighteen, twenty, and twenty-two miles away.

On the day following her arrival at MacDonell, the rural worker visited in the Dulac community, eighteen miles away. Here she received a heartwarming welcome from these Indian folk among whom she had worked during 1936-38. Many of her former pupils are now young parents whose small boys and girls attend school at the Dulac Indian Mission. It is good to see how much progress has been made during the past decade!

Within the next ten days each of the other church communities on the circuit and several additional localities received a get-acquainted visit. In each community visited, she was delightfully surprised to find at least two or three former students of MacDonell French Mission School, who were there when she was on the staff in 1936-1938. How satisfying and how reassuring were these contacts!

A Woman's Society meeting was one of the first off-campus ventures. Together with Mrs. Abel Toups and Miss Edna Ruth Hayes, fellow staff members, the new worker drove to the little town of Paradis (pronounced Par-a-dee'), thirty miles north of Houma. There they left the highway to go east for three or four miles. Along the way the automobile picked up several members of the Woman's Society of Christian Service who were going to the meeting also. Because the hostess was French-speaking and several others present were a bit handicapped in their understanding of English, both the Scripture reading and the prayer were in French and much of what was said in English was interpreted. Several younger women of the Paradis group attended MacDonell School in years past and are thus well fitted for leadership responsibilities.

In the Dulac community the situation is quite different. Almost none of the older Indian women can read or write and only a few of them understand English. However, they are interested in what the women of Methodism are doing and want to have a part in it. Miss Wilhelmina Hooper of the Dulac Indian Mission, Miss Hayes and the rural worker spend two afternoons each month visiting in the homes of these people. This visiting is always a joy and not too bewildering, in that the rural worker understands some French. But she would be seriously handicapped indeed in the meetings of the

Woman's Society, were it not for the understanding help of Rev. A. D. Martin, also a member of the MacDonell staff. The program materials are recast into the simplest form possible for the benefit of those who understand some English and such visual aids as charts, maps, and pictures also prove helpful. Even so, these meetings (always attended by a few men and many children, in addition to the women) would be far from effective without Brother Martin's enriching interpretations and translations from English into French.

The women of these several churches work together in a circuit Woman's Society, with one set of officers and separate circles in the different communities. Mrs. Desire Bergeron, member of the Bayou Blue Church and the daughter of our Brother Martin, is the president. There are now five circles with plans under way for two more. Each of these groups—even those predominantly French-speaking—began using the regular monthly program materials early in the fall. Houma Heights and Bayou Blue Circles undertook the first of their approved study courses early in February, and we expect certain other groups will soon want to begin these studies also. Miss Jennie Flood, another fellow staff member who is experienced in rural work, shares heavily in the activities of this program.

This area is literally threaded with bayous and canals. You would delight in watching the different kinds of boats that come and go! Daring little speedboats, slow-moving fishing craft, heavy barges and sizable tugs—these ply daily up and down the Intracoastal Canal, between New Orleans and Corpus Christi. One or two persons wanting to cross the bayou frequently make use of the pirogue, a kind of canoe that is narrow and light and very graceful on the water. The skiff, a somewhat larger boat, heavier and not so quick to turn over, is even more generally used. Children from homes across the bayous learn when very young how to manage both the pirogue and the skiff.

As everywhere in our Methodism, Sunday schools on the Houma Heights Circuit are of vital significance to the ongoing of the church. These meet at 9:00 or 10:00 in the morning, 2:30 or 3:00 in the afternoon, whatever time is most convenient. But whether it be a morning or an afternoon hour, one must reckon with the waterway traffic. Bridges are of several different types, but all are so constructed that they can be opened for boats to pass; and waiting fifteen or twenty minutes, or even longer, for a bridge to close is not at all unusual. Again, a motor-drawn ferry may be the means of crossing; and when the motor fails, as is sometimes the case, those wishing to cross must help the ferryman.

Clanton Chapel, at Dulac, is so situated that the majority of its members find it necessary to come to services by boat. This group meets in the afternoon at 2:30, so by 1:30 or 2:00 the boats begin to arrive—some skiffs and some fishing boats. These tie up at the wharf on the bayou's edge, just across from the church.

Our outdoor Christmas pageant, staged effectively on the front porch and steps of Keener Hall, was an outstanding illustration of community co-operation. Planned and directed by Miss Hayes, this presentation brought participating groups together from all over the circuit. There was a large audience in attendance. At the close, those who had come as spectators joined with the cast as the entire group moved toward the manger of Bethlehem in a fervent attitude of rededication. Then followed a social hour in the dining hall, during which the majority had sandwiches and coffee together in an experience of real fellowship.

Southern Louisiana has long been predominantly Roman Catholic, but within more recent years Protestantism is steadily gaining a foothold. For various reasons accurate statistics are difficult to obtain. However, informed Protestant workers with years of experience in this area are most hopeful as to the future of the Protestant churches. Our own Brother Martin, working among his people since 1907, declares with conviction: "Now as never before the time is ripe for Protestantism to take hold along the bayous. The day has come when The Methodist Church must move forward."

Visiting in the homes is a delightful responsibility! And because the majority of the children who live on the campus with us and attend school in Houma come from communities on the Houma Heights Circuit, home visitation in this area is perhaps of even greater significance. Likewise, calling in the homes of the Indian children who live near by and come to school at the center is another factor in relating the center to the larger community it seeks to serve. In an area of this size, however, one could spend her entire time making such contacts and still not get into each home as often as desirable.

The way is now opening for MacDonell's rural workers to have some part in better acquainting these several communities with the Parish Public Health and Welfare services available to them. Both the public health nurse and the director of welfare activities were most gracious in explaining procedures relative to helping those who are eligible for these services. And with reference to the work of the churches on our Houma Heights Circuit—If vacation-school teachers are to set the stage for creative experiences; if officers of the Woman's Society of Christian Service and circle chairmen are to be compelling in their enthusiasm; if church-school superintendents and teachers are to be convincingly effective; and if Methodist Youth Fellowship leaders and officers are to challenge their young people to the point of commitment to high ideals, then the need of these leaders for thoughtful study and careful planning is imperative. Hence, meeting these needs through the media of leadership-training opportunities is a specific "must."

"Come, Go Home With Me"

By CATHERINE EZELL, *Scarritt College Rural Worker, Crossville, Tennessee*

"THAT was what she said, 'Come, go home with me,'" laughed Miss Rural Worker, "but when I accepted the invitation, I don't know who was the more surprised, she at the time or I later."

"But why?" exclaimed her traveling seatmate. "Why should either of you have been surprised?"

"Because," replied Miss Worker, "I had not been in that part of the South long enough to know that that was merely saying good-by in the accepted manner. I didn't find it out until later, for my hostess was much too gracious to tell me of my ignorance. But isn't it a lovely way to part from one's friends?"

"Yes, it is, Miss Rural. I wish you would tell me more about your work. Tell me some of the things you do, your problems; tell me about the people."

"Lady, you don't know what you are letting yourself in for, getting me started talking about my work," said Miss Worker, putting away her book and getting out some handwork. "One thing I do is to work with Woman's Societies of Christian Service. I remember one group the pastor asked me to help organize. Ten women were present, largely from farm homes within a three-mile radius of the open-country church. They decided to organize, even though it meant that there was an office for nearly every woman. The second time I went, there were twelve present—two new members. We received Special Jurisdiction Recognition on our first study, but it meant that several of the women and I walked some mighty muddy miles over impassable roads to reach the church. The group has continued to grow, to serve, and to stand on its own feet. Some of the women are now district and subdistrict officers. At another place one woman walked four miles, and some rode horseback

Hammond Photo Service, Meridian, Mississippi
Miss Catherine Ezell

to come to meetings. Another group has struggled for years against great odds, but because of the efforts and consecration of one woman, others have now awakened, and the group is growing. Of course there are failures, some people will not respond to anything, but the valiant efforts and eagerness of others help make up for these."

"Oh, of course," said the traveler, "you find different types of people everywhere. But I was just thinking about those women so anxious to come that they walked so far. Some of our women won't walk four blocks to get to a meeting. But what about Sunday schools? Are there schools in every church? Do they have teachers who can teach?"

"Let me ask you a question first," replied Miss Worker. "Do you have all the Sunday-school teachers you need at your church?"

"Mercy me, no! We are always hunting teachers."

"And do they prepare their lessons as they should? Do they use the literature in the best way possible? Are they on time, and do they attend regularly?" persisted Miss Worker.

"Now wait a minute, Miss Rural. You are about to turn the tables on me," said her companion. "But I see what you mean. Many of your problems are not problems of the South alone, or of rural churches, or of small churches, are they?"

"That is right," said Miss Worker. "Many of our problems are found, to a degree, almost everywhere. You catch on so quickly, that you remind me of the time I visited a large church in California. I was introduced as a church worker in the rural South where they need so much help. But the pastor must have seen the fire in my eye, for he hastily added, 'as do we here.'"

"But to get back to your question about the Sunday schools. There are rural churches with no Sunday school, because of distances, lack of transportation, sparse population, or just plain lack of interest. But in the areas where I have worked, the majority of churches do have them. Getting teachers is a problem, and getting them to take their job conscientiously is a bigger one. Of course there are many fine consecrated teachers whose Christian influence is untold. But it is heart-rending to know the influence of those who do a slipshod job, and then wonder why their pupils take Christianity so lightly. Neither is this problem confined to any one section or type of church. But there is a brighter picture. I know the thrill of seeing a teacher take Leadership Education courses, catch a vision, and put into practice some of the things learned. I have seen sleepy little groups awaken and put on a real program of church work. I have seen them struggle to improve their churches, and to build new ones."

"Do you help in any way with revival meetings?" the woman asked.

"I wish I had a nickel for every one I have played for," answered

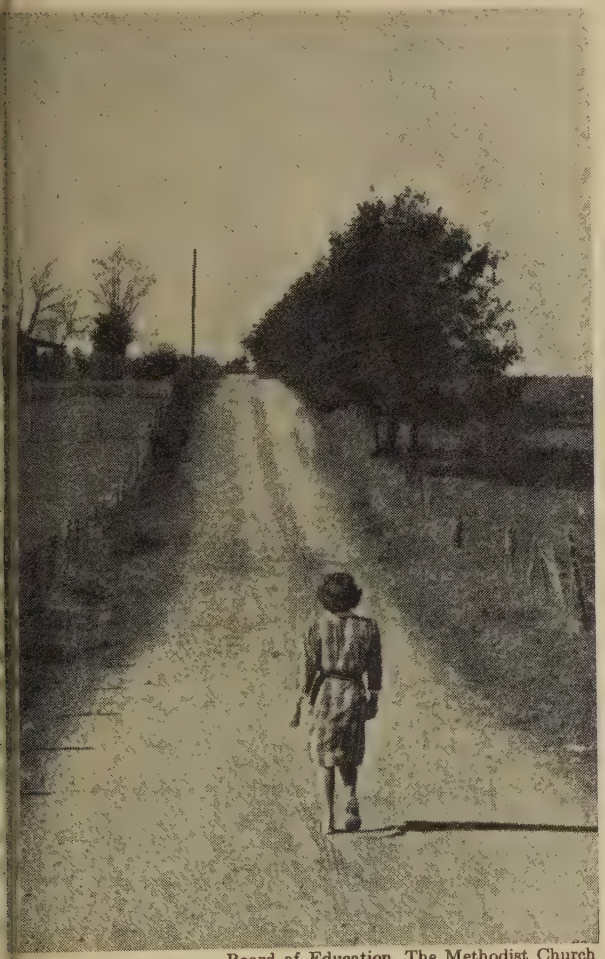
Miss Worker. "I sometimes lead the singing, have a children's hour, or lead the worship service, do personal work and visitation. But I feel that the total church program should be evangelistic, with evangelism not limited to the annual revival alone."

Miss Worker had noticed that the young girl across the aisle had been reading the same page for quite some time. Now as the train stopped, she stepped across the aisle and asked if she might join them, saying that she could not help but overhear parts of their conversation and become interested. "Because," she said, "I caravaned with a girl from the South this summer. She told me how a worker such as you had come to her church. Do you work with young people, too, Miss Rural?"

"Oh, yes," smiled Miss Worker. "We just had not gotten around to talking about that yet. But I am interested in your friend's experience with a Rural Worker. Tell us about it."

"Well," said the girl, "it seemed that their youth group had been an 'off again, on again' type, mostly off. The worker and a strong pastor and his wife arrived about the same time. Between them, the youth work really came alive. The young people not only became active locally, but took part in the youth district and subdistrict work, and sent representatives to summer camps. I think three caravaned during the next two years. One girl who decided to become a missionary has now completed her training and gone to her field. They had what it took all the time. They just needed a little 'push.' "

"Right you are," said Miss Worker. "That is so often the case. And that is also a good example of the worker and pastor working and planning together. Did your friend work in any vacation church schools?"



Board of Education, The Methodist Church

"Oh, yes," said the girl. "She and some others helped in their own school, and went with the worker to others, including a small Negro church that had asked for help."

"Do you mean that they would go to a church and do all the teaching and everything? Just put on the whole school?" asked the woman.

"No, I think not usually," replied the girl. "My friend said that even though they sometimes would have most of the responsibility, they always tried to have the regular teachers working with them, too, so that they could learn how, and perhaps do it themselves the next year. In other places, they only substituted, or helped with games or music."

"That is what we like to do," Miss Worker added, "help people to help themselves; and to assist them in making full use of agencies whose help is available to them. That is one reason why we cooperate with health workers, the Home Demonstration and County Agents, the soil conservation people, and other agencies at work in rural areas. We encourage and work in community organizations which can mean so much to a community. We are trying to aid in every way possible to bring a richer, fuller life to our rural people. Did not Jesus say something about the 'more abundant life'? And then when you think that nearly half of the city church people in the future will be coming from rural areas, and that—"

"The next stop mine?" the woman exclaimed, as the station was called. "It doesn't seem possible!"

"Well, you'd just better come go home with me," said Miss Worker with a twinkle in her eye.

The woman laughed. "You had just better look out, or I might. Your people sound pretty wonderful, and the work so challenging. You two have helped me a great deal. I see more clearly that people are people wherever they are, and that it is not so much what we have that counts, but how we use what we have and how we take advantage of our opportunities. I wish you both could meet with our Woman's Society of Christian Service and tell them about your work. You had just better come go home with me!"

LARGER GIFTS

Accepted from *individuals only*
Equipment for Boys' Dormitory
Macdonell Methodist Center
Houma, Louisiana
$3,000

The furniture in the boys' dormitory is old and needs to be replaced. In addition to the essential furniture, curtains, pictures, and other things are needed to give the dormitory a homelike atmosphere.

Send *Larger Gifts* through the regular channels of finance.

Students Make a Difference

By ADDIE MAE JAMIESON, *Florida Conference Rural Worker*

WHAT think you of rural life? Someone said, "There cannot be much fun, excitement, or joy for those in the country." What a misconception! A more truthful observation would be that persons living in small communities have as much fun, as much excitement, and as much joy as people experience anyway.

The latter statement is the firm belief of the Florida Conference Rural Worker located in the Tallahassee District, the most rural in the state. The worker came from the rural state of Mississippi and therefore knows what rural living is. Serving as deaconess in Florida has been a great experience. Daily, tremendous challenges present themselves. It has been an opportunity to meet and know some of the greatest saints in God's kingdom. At the same time it has served as a channel to meet those who never professed to know Christ, and whose lives have caused much grief and sorrow for themselves and others. Some of these have now met the Master and are traveling the path of daily prayer. The experiences and activities of the worker have been many and varied. She says that one of the reasons for enjoying the work so much has been her contacts and associations at Florida State University with students who take an active part in the program of the Methodist student house.

When the worker first came to the conference she was a frequent guest at the student house. This was good. There she talked with students who were already serving as teachers in the Sunday schools, counselors of the M.Y.F., and as deputation team members. They had been chosen for these places of leadership because of a desire to do Christian service. Often they made statements similar to this one. "I want to do some type of work in the church, but I prefer a small church. That's what I know most about, for I grew up in one." Thus, many found themselves serving rural churches. As the students related their experiences in these churches, the new worker gained some of her first impressions of the communities she was to serve. Too, she learned of the needs of the members, their names, and where they lived. This made her first visits into the sections much more profitable. The students had helped her. How could she help them to improve as teachers and counselors in these churches? At first there was little she could do, yet each time she made a discovery that would be valuable to the group, she shared it with those serving that locality. By developing friendship with people in the neighborhoods and with the pastors of each area she was able to interpret the motive of the students working in their midst. This helped bring about a better understanding between the workers and the church membership. Where there was already harmony she succeeded in deepening the mutual respect and appreciation.

New Plans

Each Saturday as the worker returned to the student house, various ones would be bubbling over with joyous reports of what happened the Sunday before, and the plans they were making for the next day. As they shared experiences together, made new plans, and offered suggestions for improvement, they found themselves growing in ability to teach, to counsel, and to participate in more worthwhile activities in the weeks ahead.

One of the reasons why the Rural Worker enjoys planning with the students so much is their eagerness to serve and serve effectively. They are willing to meet time after time if necessary, to chart the work. They want to do the service in the way that will mean most to those served. A good example of this happened during the summer. One of the churches seven miles from Tallahassee expressed the desire for a vacation church school. The Rural Worker was unable to meet with them. What could be done? Four students readily volunteered to meet with the children at night, that being the only time the school could be held. Materials were secured, the date for the school set, and the students met with the Rural Worker three times, two hours each time, to make preparations for this school. Naturally many more hours had gone into this planning. Then, each night for two weeks these girls rushed from dining-hall duty to the bus station to meet with the children. Time off from their studies they felt was all right. Were they not about their Father's business? How grateful the members of that little church were! This was the first time a vacation church school had been held there. The children had grown in Christian living because four young college students were interested in them and willing to share their knowledge, faith, and love of God.

Again the Rural Worker found herself in a church where a vacation church school had never been held. She was happy to learn that the director of the school and the teacher for the intermediate class were college students. Both had gained much help and inspiration from the student house in Tallahassee. To work with these students and the adult leaders in this church was easy. Following the class sessions with the children each day, plans were made for the next day's work. As the first week drew to a close all had gone so smoothly that it was felt the school could continue another week without the presence of the Rural Worker. Advance plans

had been made, details worked out, and provisions made for necessary changes. The next week's work was left to be directed by these students. Results were magnificent! The children learned many truths about God and the way he has planned the universe in which we live. At the same time the students learned much. Not only did they learn to carry through responsibilities they accepted, but greater things. One of them made the following statement, "Never have I known as much joy in Christian service nor found myself growing as much spiritually as during these two weeks."

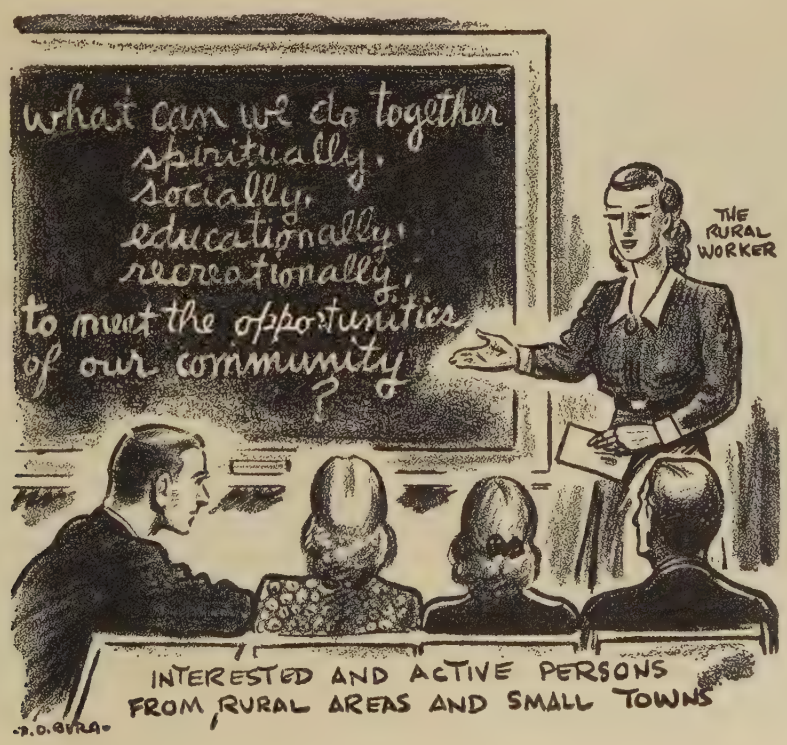
Youth Activities Week

Students, you see, played an important part in vacation church schools, but that is not all. They helped with Youth Activities Week. In one church a ministerial student served as inspirational speaker each evening. Another taught the elective unit "Youth and Worship," while still another helped with the course "Youth and Evangelism." This was a week in which all three found new ways of serving God. The final service ended with the group participating in the sacrament of the Lord's Supper. It was a time of real dedication. One of the students dedicated his life to the ministry of Christ through The Methodist Church.

Soon after this a Youth Activities Week was planned for another church. Young people were needed to help present ideas from *Our Faith* booklets. Students once again rallied to the cause of service. One each night from the student house spoke on the subjects, "Faith in God," "Faith in Christ," "Faith in the Bible," "Faith in Prayer," and "Faith in the Kingdom of God." Without these strong Christian personalities the week would have lacked much of the richness that led the M.Y.F. members to a deeper consciousness of what it means to be a Christian daily.

One of the latest contributions by students to the rural areas is that of a choir consisting of sixteen voices, eight men and eight women. The idea was conceived by a young man who is planning to enter the ministry. He is the son of a Methodist minister who has served well many rural churches in the Florida Conference. How fitting it is for the son to have a desire to serve the people whom he knows and loves best. The members of this choir are those interested in helping the membership of the rural churches to enjoy and appreciate good music. They are anxious to help make worship services more beautiful and more worshipful. Through the medium of music this is possible. Plans are under way for the choir to participate in as many Sunday evening services as possible. The Rural Worker is helping to interpret the purpose of the choir and to find churches where the singers may use their talents to praise, serve, and worship God.

What more encouragement could any Christian worker desire than that given the Tallahassee District Rural worker by the students? They are concerned about her and the work she is doing to the extent they pray with and for her that the will of God may be done. Then they work with God and with her to help answer the prayers. It is a joy and a privilege to work with students who desire that "Christ Above All" may be a reality in the lives of all men.



News From Hollywood----Pennsylvania

By EDITH E. ROHER, *Rural Worker, Hazleton, Pennsylvania*

Out from the city in the hard-coal mining areas are to be found tiny towns whose origins spring from the particular mining company operating in the vicinity. The homes are built by the coal company, rented by the company, and maintained by the *tenant*. Or perchance a company decides that every resident must buy the little old house at the price they set, and suddenly—tenants become home owners.

It was in one such town referred to as "back of the bank" (meaning the bank of culm, not United States coins) that a club of girls was organized several years ago. Every member was over "sweet sixteen"; not one had ever been in a club or class or had had group experiences other than her public school.

Charm Circle

Eighteen girls from this single row of black, never-painted homes had a single purpose for their organization: they wanted to develop charm; so they became the Charm Circle. This project didn't grow out of a staff meeting or a formal survey, but rather from informal friendly calling in the homes of Catholic and Protestant alike—Italian, Hungarian, and Greek.

For weeks we confined our activities to our "home-base"—the one-room community house—where we became better acquainted with each other and seriously studied ways and means of developing *charm*. Sometimes it was a guest speaker, or a flashing discussion, or dramatic situations which brought us suggestions upon which we acted. After a roller-skating party, a member proposed, "I think it would be real fun to dress alike on Charm Circle nights. I'm never sure—especially when we go skating—what to wear and how to wear it, and if we decide together what's proper then we're all set." Someone asked: "Does she mean sew? Not me! My mother wouldn't let me get near her machine." At this point it was the leader's turn to take a deep breath, for sewing was not exactly one of her talents. Right here was a crossroad at which true social relationships advance. It was the admission that workers cannot do everything either, but perhaps we can learn together. And we did!

Not one phase of living failed to enter our club-consciousness; the Charm Circle attended the Methodist Youth meetings and the Charm Circle went to the stations of the cross at Easter time. Someone was always in the "wrong church," but we seemed to find a right pew. The art of hostessing was achieved and truly charm was evident in any social situation. The leader's reception in the homes which at first had been merely civil was changed so that there were never hours enough to share or capacity sufficient to reach around the pitza, holupki, and pirohi. In this setting of nanny goats and open wells, of almost impassable roads and crowded houses, it was thrilling to help the young people of the community to live as Christians and have joyous, radiant experiences. Petty gossip and trouble-making seem inevitable in these small communities. One great service of a home missionary can be her Christian reaction to these unwholesome traits, choosing always and ever the best from the worst, the optimistic from the pessimistic, with a paramount desire to give the benefit of any doubt. Frustration can easily be the result, if a worker tries to evaluate services to people by the manner in which they deal with each other. But despair has no place in the life of anyone who loves Jesus.

That group of eighteen girls no longer lives in the row of houses back of the bank. To meet new needs, we now include other little towns which are reached by the faithful 1940 model station wagon. This in itself is a challenge since girls of various financial status, nationality, and religion may not wish to associate as closely as club groups necessitate. A worker cannot sit and plan a year's program or group activities in her office; rather she gets out to call, call, call, and when the needs are found, she sets out to meet them. Soon her program is full to bursting everytime, anywhere.

Ca-Mi-Ha-Ho7ers

The group which now meets weekly in Hollywood Community House chose to coin a name by using the first two letters of each town from which the girls come. The city newspaper now prints accounts of the Ca-Mi-Ha-Ho7ers without a mistake and though it can be a tongue twister, competent usage seems to intrigue "outsiders." (7 is No. 7—the row of homes back of the bank.)

Just a few months ago tons of clay earth were dumped on our winding roads—the first improvement work we have ever known at No. 7. But then the election didn't come out "right" and the hard black top never was added. The road is much better for driving but most of the folks living there have to walk. With current rains making the mud inches deep, homemakers need an extra abundance of grace, patience, and strength to clean! Several of the little black houses have been transformed with paint, new finishes, and modern conveniences. Three of the four club girls from No. 7 are employed in the city as is true of over half the members, so it

is natural that our activities lead us to the Y.M.C.A., the hospital, and the radio station.

At the Y we swim—several had their first duckings there. The bowling alleys are a great attraction and one girl (who is secretary to an outstanding lawyer) can always make a high score. Since our president and others are employed part-time after school hours at the State Hospital, it was not surprising that at Christmas the club caroled in every ward. Hours had been spent in making special favors for the hospital trays carrying Christmas dinner to the not-at-home patients. At the radio station the broadcast of morning devotions was especially thrilling because in the studio were representatives of every community house club group from kindergarten to the Mother's Club. The major responsibility, however, was carried by the older girls and a young man who had assisted in the activities of the boys' clubs. Again Catholic and Protestant sang praises to God.

When the leader could not attend a Halloween party, plans were promptly abandoned until Thanksgiving when Indians and Puritans in costume—yes, even false faces—enjoyed the fun of a masquerade. A very happy hay ride was by way of a deep, red coal truck; destination was the Y.M.C.A. camp site where almost forty girls and fellows played group games and had a wonderful time. When the kindergarten teacher at Blodgett Community House (in the city of Hazleton) needed an assistant, one of these club girls assumed responsibility and has been efficiently carrying on for more than a year. Two girls and one of the fellows completed our staff for summer school out at the little house.

How the young people love to sing! We were caroling in the home of a shut-in and requested her favorite—thinking quite naturally of the Christmas songs, when she asked to hear "Have Thine Own Way, Lord." Fortunately there were enough Protestant girls to respond and it was one of another faith who exclaimed later: "I think those words you sang for her are beautiful, can't we all learn them?" As a chorus the girls are singing two- and three-part music, one of the group accompanying, with the help of outside leadership. At the New Year there was a hush when resolutions for 1949 were returned to each owner. Our discussion led to searching thoughts concerning the will of God, his mercy, love, and protection. The friendship circle bespoke reverence as we sang: "If I have wounded any soul today—dear Lord, forgive."

Our greatest need is for more time to work with young people. Opportunities for counseling get pigeon-holed too many days of the week. We trust that a discussion will be sufficient to guide a growing faith when all the time we know more help is needed. In the only little town of our parish that has churches, the two denominations work in harmony and a busy mother has had "Youth Fellowship" for the past several years. Her work is excellent and bears no earmarks of being either Methodist or Reformed. We like to feel that where the Woman's Society of Christian Service stops, she supplements our work. We are sure she feels just that way about our work supplementing her program. We know that God can use anyone who has the desire to do for him and his Kingdom. God, let us be aware!

The Baldwin Studio, St. Louis, Missouri

These girls coined the name of their club, "Ca-Mi-Ha-Ho7ers"

NEWS FLASHES

Recent Arrivals—

China: Miss Margaret Swift, Monteagle, Tennessee.

India: Misses Mathilde Moses, 15915 S. Ryan St., Bellflower, California; Mary Burchard, 455 West 23rd St., New York, N. Y.

Brazil: Misses Monta McFadin, 1734 N. W. 31 St., Oklahoma City, Oklahoma; Maud Mathis, care of Mrs. Brown, Route 2, Lindsay, Oklahoma.

Uruguay: Miss Ulla Person, 2893 Sunset Place, Los Angeles, California.

Mexico: Miss Anna Belle Dyck, Halstead, Kansas.

Recent Sailings—

China: Misses Elnora Knehans, Ida Collie.

Korea: Miss Thelma Maw.

Philippines: Miss Clara Iseley, M.D.

India: Miss Joy Anderson, R.N.

DECEASED—Miss Ruth Anderson, principal of Colegio Americano, Porto Alegre, Brazil, died suddenly of a cerebral hemorrhage on December 15, 1949, during the hour of the school's commencement exercises.

Africa

Everywhere in our mission work in Africa there is conspicuous opportunity to reach hundreds of persons through Christan literature. The Woman's Division of Christian Service needs missionaries to produce and distribute literature and to discover African Christians who may become writers. Here are excerpts from a letter from Miss Beulah Reitz, secretary for literature in Southern Rhodesia: "The selling of books is beyond my fondest dreams these days. From the time I left home until the end of conference, our receipts were more than $240. The new book of stories from the Pentateuch is going over well. We have had some Gospel bits printed, and another one of the Bible lessons called, 'What God Hath Said.' Dr. Laubach's *Beginning Lessons* in the Shona language must be reprinted. The two first books of the *Life of Jesus* are in the printer's hands, with two more about to go to him."

Another illustration of the need to press forward in the work of teaching adults to read comes in a letter from Central Congo: "An African woman living on a lone road that stretches from Lodja to the northern borders of the Otetela tribe was converted and filled with the Spirit at services held along that road. She began to praise God and to testify to his salvation to people of her own and neighboring villages. Because of her love for Jesus and his word, we gave her an Otetela New Testament, even though she cannot read. Now she often sits by the roadside waiting for someone to come along who can read the Bible to her. Recently a student, on his way home for the Christmas holidays, came along that road. When Mama Lufungula, for that is her name, saw the young man with a pencil clipped to his shirt and a book in his hand, she stopped him and said, "Won't you please read from this book for me?" Her New Testament was opened at John, the third chapter, and as the student read the sixteenth verse, "For God so loved the world, that he gave his only begotten Son . . .," she said, "Do you hear what the Book says? It says that God so loved the world, and that means that he loves you and me. He loves you so much that he gave his only Son that you might be saved from your sins." Mama Lufungula has the eternal joy of Christmas in her heart. She is poor; she cannot read or write; she sits along the roadside waiting for someone to come along who can read to her from her Book, and to whom she can give her testimony."

China

In spite of the war in China, the Division of Foreign Missions and the Woman's Division still have 168 missionaries there, and money is being sent to carry on the work.

We had a cable from one of our missionaries in Chungking stating:

"ALL WEST CHINA PERSONNEL LIBERATED. SAFE." Another cable, from the missionaries in Chengtu, was greatly appreciated —"SEASONS GREETINGS SECOND KINGS FOUR TWENTY SIX. SECOND THESSALONIANS TWO SIXTEEN THREE ONE. PHILIPPIANS FOUR TWENTY-ONE TWENTY-THREE CHENGTU METHODIST MISSIONARIES." This "being interpreted" reads: "Season's Greetings. 'Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.' 'Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.' 'Salute every saint in Christ Jesus. The brethren which are with me greet you. All the saints salute you, chiefly they that are of Caesar's household. The grace of our Lord Jesus Christ be with you all.' "

Pearl Fosnot, who has recently returned to West China, writes, "I have three Bible classes in the evening—one in the Old Testament search for God for mature Christians, one in the New Testament for beginners in the Christian Way, and one for a group wanting to prepare for baptism and church membership. I'm helping a group from the MYF of the University prepare a play in English to give to the entire fellowship. While there are frustrations and are likely to be more, I am thankful to be in China at this time, thankful for the work

that is mine, for daily strength and blessing."

Korea

Miss Lola Eveans, who has just passed her first anniversary in Korea, writes: "The Far East, and particularly Korea, is at the present coming to the front. This can be seen by the fact that many important personages are coming to Korea. Besides many important government officials, we have been privileged in having Dr. Frank Laubach here for a month working on plans for a literacy campaign. All during the month of July, Dr. and Mrs. Floyd Shacklock were here visiting the K-3's and bringing new spiritual life and insight to the Korean pastors and church leaders. Rev. Hallam Shorrock was here for a week during November as a representative of the World Council of Churches, looking over the possibilities of an International work camp in Korea during the summer of 1950. Dr. Emil Bruner has also been here for a little over a week holding seminars for preachers, seminary students, active laymen, and other people. Dr. John Mackay, President of Princeton Theological Seminary and head of the Foreign Missions Board of the Presbyterian Church, U. S. A., was here on a speaking and general observation tour. Also, our own two board secretaries have been to Korea. Dr. T. T. Brumbaugh and Miss Margaret Billingsley came on October 22. Dr. Brumbaugh stayed only three weeks, but Miss Billingsley did not leave until December 10.

"All of you, I know, are wondering about the political situation here in Korea. All I can tell you is there is very little shooting on the 38th parallel and only a few uprisings in other places in southern Korea. The things that you read in your newspapers usually make the situation sound much worse than it is in reality. Remember that I'm privileged to live in the youngest democracy in the world, and much of the unrest is only the growing pains of that democracy. Patience and understanding are the two works that we must all practice when looking at and judging this new democracy."

Alice R. Appenzeller

Alice Rebecca Appenzeller, honorary president of Ehwa Woman's University, died following a cerebral hemorrhage in Seoul, Korea, February 20, 1950. Following her death, a cablegram, "All Korea honoring Alice" witnessed to her influence.

India

From Baroda, Miss Florence Palmer writes: "We have the program of the ADVANCE FOR CHRIST AND HIS CHURCH before us, and we feel the need of careful preparation if we would be ready to advance in 'matters pertaining to the spiritual growth.' Simple pledge cards have been prepared and will be given out to those who earnestly and prayerfully pledge themselves to the three promises. We are encouraging prayer groups in the villages and placing special emphasis upon the women in taking the lead in establishing regular family prayers in their own homes. After preparation through prayer, we ought to be ready to advance into the program set before us; the Church must grow in spiritual life or she will continue to weaken in her influence!

"Thus through the small village schools, the nucleus of the village church; through the women's groups here and there; through the singing-bands and Sunday schools; through individual and group visitation, we in Baroda District are serving Christ and endeavoring to make him known. The teachers, evangelists, Mulibai (district Bible-woman), and Thomasbhai (teacher-helper and assistant) yes, and Motilal, the driver, all join with me in sending their 'premi salaams' to you. Many of the older and faithful stewards of the church also remember the love of unknown friends far away."

Brazil

At People's Central Institute, Rio de Janeiro, on November 27, 1949, about 1,000 people participated in the dedication of the Tucker Memorial Building, erected by the Woman's Division to honor Dr. Hugh C. Tucker, the founder of this first social center in South America. At the age of 92, Dr. Tucker had flown to Rio to be present on this occasion, the round trip having been given him by Braniff Airways. The Woman's Division had contributed $25,000 toward this building. In Rio, under the enthusiastic leadership of Mrs. Allie Cobb Buyers, superintendent of the Institute, more than a million *cruzeiros* were raised locally.

Among the many dignitaries who attended the ceremony were United States Ambassador Herschel Johnson, the director of the National Children's Department, the editor of Rio's oldest paper, *Jornal do Comercio*, members of Congress such as the Minister of Education and Health, and many leaders in the church and professional life of Rio. Ambassador Johnson declared that thousands of Rio's underprivileged have been made healthier, happier, and better-informed citizens by the helping hand of ICP, People's Central Institute, which is "a living example of the Christian principles of altruism and brotherhood."

This is an institution in which both the Woman's Division and the Division of Foreign Missions cooperate. Dr. Tucker may be said to belong not to one section of the church but to the church at large in Brazil. Among the many enterprises which Dr. Tucker helped to found are the Union Church in Rio (1880), the Strangers' Hospital (1893), the American Society (1917), Bennett College (1919), and the Brazilian-United States Institute (1937). Reporting on his recent trip he writes, "I was impressed with the number of young and middle-aged persons who came up to me after the dedication to shake hands and to say that they had been educated in People's Central Institute; that there they had come to a knowledge of Christ as Saviour, and that now they are active members of Protestant churches."

Mrs. J. W. Downs

"Builder of Peace"

By LOUISE YOUNG, *Professor of Sociology, Scarritt College*

JONQUILS, azaleas, and japonicas in full bloom can be counted on for early February in the Deep South, but they are exciting none the less to homefolks as well as to visitors. Delight in their beauty makes the whole world kin.

So it was on my recent trip to the Mississippi Rural Center at Lampton, when a tablet in memory of the late Mrs. J. W. Downs was unveiled as the high point of the annual service of rededication in observance of Race Relations Sunday. It was my good fortune to be guest in the home of Mrs. R. E. Rollings of Hattiesburg who was the best possible interpreter of the project, since she was the local representative of the Woman's Division during the construction of the buildings. As secretary of the Advisory Board she is the person to whom the workers continue to turn for help of all kinds.

Only a year ago the newly completed buildings were dedicated, but the tradition of worship takes root quickly and deeply in the heart-warming experience of Methodists. As February rolled around again in the Mississippi Conference and in the New York office of the Town and Country Bureau, there was a feeling that no year should go by without a service of thanksgiving for the enrichment that has come to all who have a part in the ongoing life of the Mississippi Center. Someone suggested that it be a rededication of the building and a rededication on the part of each one to the work that is being done together at Lampton. It was such a service in which a large group of local people and of leaders from a wide area participated on the afternoon of February 12.

Mrs. E. V. Perry, president of the Mississippi Conference Woman's Society of the Southeastern Jurisdiction, was chairman of the committee which planned the excellent and inspiring program. Professor I. C. Pittman, director of the center, presided and Mrs. Pittman, his able co-worker, gave the report of the first year's activities. The principal of Lampton School welcomed us and the pastors of the neighboring Methodist churches of the Central and Southeastern Jurisdictions led in worship. Mrs. W. H. Ratliff of Sherard, Mississippi, chairman of the Department of Christian Social Relations of the Woman's Division, Miss Theressa Hoover, field worker of the Woman's Division, and Bishop Marvin A. Franklin of the Jackson Area gave addresses. The service concluded with the dedication of the tablet.

The service on Sunday had added meaning for those who saw the center program in action on Saturday. On that day basketball teams of the New Farmers of America from the southeastern counties of the state were holding their tournament, the teams from the southwestern counties having competed on the preceding Saturday. It was thrilling to see so many rural young people with their teachers and families and friends gathered together from so wide an area. The New Farmers of America, a parallel organization to the Future Farmers of America, are organized in all Negro high schools having courses in vocational agriculture and offer an excellent program for the training of rural leaders. When the visitors left after the last game late in the evening, volunteers from the neighborhood joined the staff in the strenuous cleaning necessary in all centers after such a big all-day occasion. On Sunday there was not a sign that suggested a day-long visit from a thousand high-school youngsters.

Nor are athletic events the only attraction among the neighborhood groups meeting regularly at the center. There are also the Methodist Youth Fellowship, a Bible study group, two Home Makers Clubs, the P.T.A., a weekly public health clinic, the Tri-Hi-Y, the Boy Scouts, and a men's club called the Progressive Farmers which has large leadership throughout the community. During the summer the Young Adults of the Mississippi Conference held an institute at the center, the young people being housed in Methodist homes in the community. Other conference-wide groups are planning to hold annual institutes at Lampton.

There are doubtless a number of factors which help to explain how the center has so quickly achieved a place of leadership and service. The excellent building and central location are only part of the answer. Even more important are the skill and devotion of Mr. and Mrs. Pittman, the only full-time members of the staff. Mr. Pittman has had wide and successful experience as teacher of vocational agriculture and high-school principal, and Mrs. Pittman as teacher of home economics and other high-school subjects. Both are graduates of Alcorn State College and native Mississippians who are finding joy and fulfillment in service to rural youth.

The twelve-teacher school at Lampton is one of seven consolidated high schools for the Negroes of Marion County, but it was the first to achieve consolidation back in 1927. Its main building, home economics building, and principal's college are located at the intersec-

tion of Highway 13 and a well-graveled road that connects many of the homes of the community. A former principal, now teaching at Alcorn College, and one of the teachers who is also an active member in the Woman's Society saw the possibilities for service of a well-equipped rural center, and together with Bishop Robert N. Brooks and Methodist women of Mississippi, both white and Negro, persuaded the officers of the Woman's Division that this was the progressive and co-operative Negro community for which they had long been searching. The biracial school board donated the land and the buildings were soon under construction.

Next to the school and first on the horizon as one approaches Lampton is a red brick church with white belfry topped by a gleaming cross. On the cornerstone one reads "New Zion M. E. Church Built 1902, Rebuilt 1924." I wish there had been time to learn the story of the building of this well-designed church which gives distinction and character to the whole group of neighborhood buildings. As Mrs. Paul Arrington says, "The church, the school, and the center serve the community as the proverbial three-legged stool—all three co-operating in the development of the people."

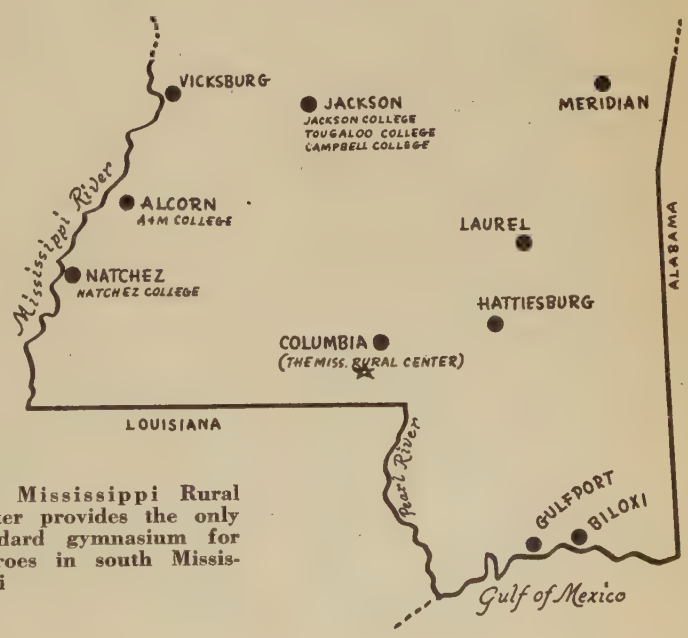
For two or three generations this has been a well-knit community of land-owning and home-loving Negroes. One would like to know this story too for it is upon these deep foundations that the good life is being built at Lampton. The Negro and white populations are about equal in number, race relations are friendly and co-operative and Negroes work at many different occupations besides farming on their own land and as tenants and farm laborers. In near-by Columbia they work in vegetable canneries (when you buy the Miss Lou brand, think of the Mississippi Rural Center), domestic service, dairies, and creameries. Throughout the county there are important lumber industries and diversified farming. Negroes also run and operate barber shops, cafés, pressing and cleaning establishments, and garages as well as teach in the public schools. There has been little migration from this area in marked contrast to other parts of the state.

It is only this year that a Lampton young person, having prepared at the Lampton School, has finished four years of college and is ready to return well prepared for teaching. Six others are in college, so that the years ahead have promise of still better trained leaders to meet the more complex and exacting needs of our day.

It is in the field of health that the need for professional service is most urgent, since there is no Negro doctor or dentist in the area. The Advisory Board, of which Mrs. S. K. Trigg, president of the Woman's Society of the Mississippi Conference, Central Jurisdiction, is chairman, is in correspondence with two Negro doctors in the hope that at least one of them will decide to locate at Lampton. A program of health education is also greatly needed and a request is being made of the State Department of Public Health to initiate in this area a program similar to that already launched in two Delta counties.

The expansion of the library is another dream of the workers at Lampton. A good beginning has been made chiefly with well selected children's books given by interested friends in church schools and Woman's Societies throughout the nation. High-school students, under Mrs. Pittman's supervision, take turns at keeping the library open during most of the school day. More books, including up-to-date maps and encyclopedia, are greatly needed, as well as sturdy tables at which the children may read and work.

As I drove back to Hattiesburg with one of our deaconesses, we both were sure that the Mississippi Rural Center was a most fitting place for the memorial tablet to Mrs. Downs. Her generous and democratic spirit would have rejoiced in the progress being made at this center for which she so long worked and prayed. The tablet, the gift of her friend and colleague, Miss Sallie Lou MacKinnon, is inscribed "In loving appreciation of Mrs. J. W. Downs—Lover of the open country and of her fellow man—Builder of Peace and Christian Fellowship."



The Mississippi Rural Center provides the only standard gymnasium for Negroes in south Mississippi

Visual Inspiration

By MRS. GLEN DAVIS

STAGE settings are important whether it be for a play, a church service or a program meeting of the Woman's Society of Christian Service. And yet too often no real consideration is given to the setting for the programs. Were the women attentive? Did we accomplish our purpose? Were they in the mood for the thoughts we were trying to put across? If not, there must be a reason. Perhaps we failed to create the proper atmosphere. This can be done through a carefully planned worship center.

My rule for arranging a worship center is simple. First learn the theme and the Scripture to be used in the devotions. From these, select a quotation for the center. Then make an arrangement on the table or altar that will carry out the theme. Remember, "What the eye can see, the mind and the heart feels." Let me illustrate by going through the steps we followed in preparing the center pictured on this page.

A dossal or drapery of some kind is almost a must for a successful center. If your church or society does not have one, perhaps some member would be willing to donate curtains or draperies which she no longer uses. Velvet, soft rayon, or corduroy are best suited for this purpose. This is hung in place for the background.

Our theme was "One World in Christ." To achieve one world in Christ, each individual must seek the kingdom of God. So we chose "Seek ye first the kingdom of God" as our quotation. The letters were traced on ordinary construction paper, painted with gold paint and cut out. (If letters are cut before painting they may curl.) They were pinned to the background with ordinary steel pins. Each letter was held against the background, and then the pin was pushed through the letter and cloth. Two or more pins were required to hold a letter securely.

Next, using cardboard, we drew a cross about three feet high (or it might be traced). It was then covered with gold paint, and an easel or cardboard attached to the back in order that it might stand.

To emphasize the fact that we seek the Kingdom through prayer, we used "Praying Hands." Perhaps in your church there is some person who could draw some hands for you. They may be made of cardboard, painted flesh color with poster paint or shaded with black. We cut them out and glued them to a wooden block in the proper position.

The flowers in the picture are artificial. Fresh flowers are preferred whenever possible. The candle is white, fresh, and new. Never use one with drippings on the side.

With the lettered background in place, we then put the table or altar directly in front of the drapery, making sure it was centered.

The cross should always occupy an elevated position, as it is the most important symbol used in Christianity. An elevated position means that it should always rise above other articles used; the flame of the candle should never be higher than the arms of the cross. For this particular arrangement, at the right of the table we piled up books to the height desired, as wide as the base of the cross. The table was then covered with a cloth that matched the background or that at least harmonized with the color. A piece of soft cloth which draped easily (I used green theatrical gauze) was spread on the table. This was arranged in graceful folds by picking it up with thumb and forefinger and allowing it to fall gently. I did this several times in different places until a softness was achieved from the hill made by the books across the table. Next the cross was placed on the hill of books and the roses arranged as though they were growing around the cross (using Scotch tape to hold them in place). To the left, the praying hands were placed at table level with a tall white candle directly in back of them. The candle was lighted before the women arrived for the meeting.

To Speak at the Assembly

Glora M. Wysner

Area Secretary, International Missionary Council

The first woman secretary of the International Missionary Council, Dr. Glora M. Wysner, was born in Anderson, Indiana, but since early childhood her home has been Mount Vernon, Ohio.

Ohio and Western Reserve Universities gave Dr. Wysner her academic training, her Ph.D. being received in 1942 from the Kennedy School of Missions, Hartford Seminary Foundation.

For four years she taught in the public schools of Mount Vernon, Ohio. This was followed by a three-year period as social worker in Cleveland.

In 1927 Dr. Wysner became a missionary of the Woman's Foreign Missionary Society and went to Algeria, North Africa, a service which continued for twelve years, first in evangelistic work and then as director of the Home for Kabyle Girls. The years from 1942 to 1949 were spent with the Foreign Missions Conference as secretary of the Near East Committee and the Committee on Missionary Personnel. Now she carries the main responsibility on the International Missionary Council secretariat for Work Among the Moslems, for the Near East, and for Women's Work in the Younger Churches.

In 1935 Dr. Wysner was ordained a minister of The Methodist Church. She was a delegate to General Conference in 1940.

Her first book, *The Kabyle People*,* was published in 1945. At present she is preparing the Missionary Education Movement study book on the Near East for 1950. This book will be available by May first. It is *Near East Panorama** and should be invaluable to our study groups because of Miss Wysner's extensive experience in this field.

Dr. Wysner's secretarial visit to the field in 1949 included Algeria, Tunisia, Turkey, Egypt, North Sudan, Kuwait, Bahrain, Iraq, Iran, Syria, Lebanon, the Hashimite Kingdom of Jordan, and Palestine. At that time she attended the meeting of the Near East Christian Council in Beirut, Lebanon.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. *The Kabyle People*, $2.50. *Near East Panorama* (paper), $1.00.

Benjamin Elijah Mays

President of Morehouse College, Atlanta, Georgia

In 1949, when the Divinity School of the University of Chicago sought to name "the alumnus of the year," Dr. Benjamin E. Mays was chosen.

Dr. Mays was born at Epworth, South Carolina. Graduating from Bates College in 1920, he received his Master of Arts degree from the University of Chicago in 1925, and ten years later his Ph.D. from the same university.

The following universities and colleges have conferred honorary degrees upon him: Denison University, Granville, Ohio; Howard University, Washington, D. C.; Virginia Union University, Richmond, Virginia; South Carolina State College, Orangeburg, South Carolina; Bates College, Lewiston, Maine.

Dr. Mays is a man of rich contacts and widespread interests. After serving as an educator, a pastor, an executive secretary of the Tampa Urban League, a national student secretary of the Y.M.C.A., he directed a study of Negro Churches in the United States under the auspices of the Institute of Social and Religious Research, New York City. This experience was followed by six noteworthy years as dean of the School of Religion, Howard University, Washington, D. C.

Since July 1, 1940, Dr. Mays has been President of Morehouse College, one of the outstanding Negro colleges in the United States.

Dr. Mays is the author of the following books: *The Negro's Church* (co-author); *The Negro's God; Seeking to Be Christian in Race Relations.* He has written many articles for magazines.

In 1937, Dr. Mays represented the United States at the Oxford Conference on the Church, Community, and State. That same year, he was one of thirteen Americans to attend the World Conference of the Y.M.C.A. in Mysore, India. He also represented the Y.M.C.A. of America at the Plenary Session of the World Committee, in Stockholm, Sweden, in 1938, and was a leader in the Youth Conference in Amsterdam, Holland, in 1939.

From 1944 to 1946, Dr. Mays was vice-president of the Federal Council of the Churches of Christ in America. In 1944, he was named on the Schomberg Honor Roll of Race Relations as one of twelve Negroes who had done outstanding work in building better race relations in America.

Dr. Mays was a delegate to the World Council of Churches in Amsterdam, Holland, in 1948.

VISITORS ARE CORDIALLY INVITED

Program Outline f

WOMAN'S SOCIE

MUSIC HA

CLEVELAND, OH

BISHOP ARTHUR J. MOORE

Theme: "Christian Fai

Tuesday, April 18—AFTERNOON SESSION
Theme Interpretation—Mrs. Frank G. Brooks
Music—National College Singers
Greetings—Bishop Hazen G. Werner
Meditation—Dr. Harold A. Bosley
Holy Communion

Tuesday, April 18—EVENING SESSION
Introduction of Missionaries and Deaconesses
Introduction of World Federation Guests and Nationals
Address—Bishop G. Bromley Oxnam

Wednesday, April 19—MORNING SESSION
Meditation—Dr. Harold A. Bosley
Address—Mrs. Vera Micheles Dean
Music—National College Singers
Address—Dr. Benjamin E. Mays
Launching of the National Citizens' Roll Call of Methodist Women

Wednesday, April 19—AFTERNOON SESSION
Section Meetings

MRS. FRANK G. BROOKS

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BISHOP ARTHUR J. MOORE, President, Board of Missions and Church Extension
BISHOP HAZEN G. WERNER, Ohio Area, North Central Jurisdiction
BISHOP G. BROMLEY OXNAM, New York Area, Northeastern Jurisdiction

MRS. FRANK G. BROOKS, President, an's Division of Christian Service
MRS. VERA MICHELES DEAN, Director search Department, Foreign Policy ciation

DR. HAROLD A. BOSLEY

DR. GLORA M. WYSNER

MRS. MILDRED McAFEE HORTON

Third Assembly

STIAN SERVICE

Auditorium

L 18 -21, 1950

World in Revolution"

Wednesday, April 19—Evening Session
Music—Bennett College Singers
Address—Dr. Glora M. Wysner
Address—Mrs. Mildred McAfee Horton

Thursday, April 20—Morning Session
Meditation—Dr. Harold A. Bosley
Section Meetings

Thursday, April 20—Afternoon Session
Informal Group Meetings with Missionaries at Home and Abroad

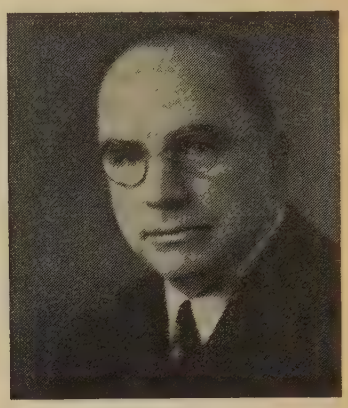
Thursday, April 20—Evening Session
Introduction of the Bishops
Music—Scarritt College Singers
Address—Bishop Arthur J. Moore

Friday, April 21—Morning Session
Meditation—Dr. Harold A. Bosley
Report of Findings Committee
Music—Scarritt College Singers
Commitment Service

DELEGATES FROM

DISTRICTS, CONFERENCES, JURISDICTIONS—MEMBERS WOMAN'S DIVISION OF CHRISTIAN SERVICE — STAFF — MISSIONARIES AND DEACONESSES

WILL BE PRESENT



BISHOP G. BROMLEY OXNAM

MRS. H. F. BRANDT
General Chairman

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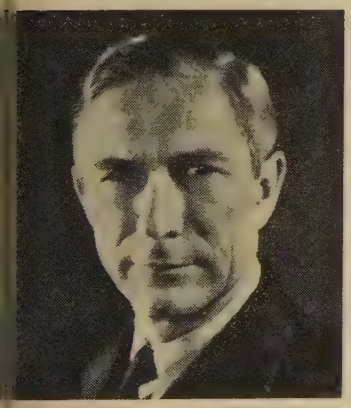
MILDRED McAFEE HORTON, Vice-President, Federal Council of the Churches of Christ in America
LORA M. WYSNER, Secretary, International Missionary Council

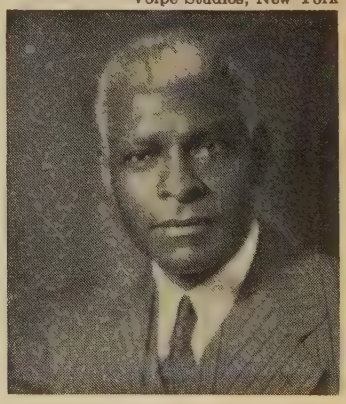
DR. HAROLD A. BOSLEY, Dean, Duke University Divinity School
DR. BENJAMIN E. MAYS, President, Morehouse College



BISHOP HAZEN G. WERNER

MRS. VERA MICHELES DEAN

Volpe Studios, New York



DR. BENJAMIN E. MAYS

World Federation of Methodist Women

By MRS. PAUL ARRINGTON

Prayer by Mrs. Candida G. de Lopez-Silvero of the unit in Cuba

DEAR Lord and our Father, we ask thy blessings upon this tribulated world. Grant us thy peace and strengthen our faith in thee. With humble hearts we recognize thy loving care and the redeeming grace that flows from thy heart; for all of this we thank thee and we pray especially for our World Federation. May we have the wisdom and courage to carry on thy work, that we may see good will and peace established throughout the world. In the name of our Saviour, we ask thee. Amen.

We also in Cuba are putting forth our best efforts to fulfill what is expected of us in this great enterprise. Every local society throughout our territory is increasing the influence and service of The Methodist Church. Our most prominent project this year is to raise funds for the salary of a deaconess in rural work. This objective has been taken up fullheartedly by our women and we feel very thankful to our Lord for the spirit that has been shown. Never before have the Methodist women of Cuba taken upon themselves such a responsibility, and the results so far are most promising and stimulating.

Worship Program for Circles

*Our Faith—For Building a World Christian Community Through Service**

JESUS, himself, gives us the example of our faith for building a World Christian Community through service. He "went about doing good." He was never too busy, too tired, too hurried, too preoccupied to be of service to those who needed him.

We believe in a Christian way of life that claims *all* of life—family life, business, politics, international relationships—as well as our daily service to those about us. Christians cannot be complacent as long as millions in our world community perish physically or spiritually for lack of that which we have. As followers of Christ, we can do no less than serve in his name.

One of the great tragedies of life is that we so often see so little difference between the Christian and the non-Christian way of life. It is our responsibility to make that difference clear in our own lives.

While few are able to do outstanding service for our Master, most of us must serve in seemingly small, but really *very* important ways in our homes, in our churches, and in our communities. Forming Christian opinions, always keeping our conversations on Christian levels, caring for our bodies that they may be well and strong for many years of service, using our time and talents to the best of our ability, these are ways of Christian service.

Then, too, we can have an outreach beyond our homes, churches, and communities, through our prayers and money which are really extensions of ourselves. Our concern for people and causes around the world should be keen enough to make them the subjects of our prayers, and the objectives of our financial giving.

What does this Christian service do for us? It takes us out of ourselves, makes our personal difficulties seem small, gives us world vision, and brings great joy and satisfaction.

SCRIPTURE: Matthew 25:31-46; John 14:8-13.

Witnesses give their testimony to the joy of Christian service in "Ethel Harpst Home," by Roy N. Emmet, THE METHODIST WOMAN, November, 1949; "Our Children," by Eunice Jones Stickland, WORLD OUTLOOK, November, 1949.

PRAYER: O Master, may we see in thy life of service the vision of what our lives should be. Strengthen our desires to serve, clarify our thinking, and give us wisdom for the task as we strive to make that vision a realization in our lives. Amen.

HYMN: "O Master, Let Me Walk With Thee"—*The Methodist Hymnal*, No. 259.

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* Prepared by Mrs. J. W. Bunch of Forest Grove, Oregon, a member of the Woman's Division.

THELMA STEVENS, *Executive Secretary*

Information and Action

An Open Letter

To Local Secretaries of Christian Social Relations and Local Church Activities.

Dear Friends:

April, 1950, should be a red-letter month for Methodist women around the world. This is the month when hundreds of women will assemble in Cleveland, Ohio, to consider together the responsibility of Christian women for "Human Rights" and "World Missions" in a world that needs desperately a *Christian Faith* adequate for this day of revolutionary changes. Small and large groups of local women around the world will assemble in their respective places on April 18, and join with that nucleus in Cleveland in prayer and commitment to renewed efforts for building the Spirit of Christ into the very heart of this changing world order. Every local unit will have received the worship service for use on April 18, as well as the suggestions for study and discussion to be used by circles and other special groups seeking to gear their interests and activities into the Assembly program.

This preparation for the Assembly is only the beginning. Local secretaries of Christian Social Relations and Local Church Activities (as well as other officers and members!) are urged to watch for the plans and recommendations that will grow out of the Assembly. You may want to order the *Assembly Bulletin* for a complete set of the Findings. (See page 29 of this issue of THE METHODIST WOMAN.) Some of these findings and addresses will relate to the program of Christian Social Relations and Local Church Activities. Among these will be the following:

(a) Many phases of the emphases on Human Rights, including excerpts from the addresses of the several speakers.

(b) The plan for projecting the *National Citizens' Roll Call of Methodist Women.* This great movement to enlist every Methodist woman in an active citizenship program will be spearheaded at the Assembly. Watch for the plan and publicize it through your local press and radio as well as through church channels. This whole plan is to be jointly promoted by the secretary of Christian Social Relations and the secretary of the Status of Women.

Special attention of all local women should be called to the new pamphlets (Findings of the National Seminar held in Kansas City, 1949) available at Literature Headquarters, 15 cents each, namely, *The Local Church Woman Building a World Christian Community* and *Our Faith—for Building a World Christian Community.* Why not secure copies for use in your circle meetings, special meetings, and by individuals in connection with your preparation for and follow-up of the Assembly?

National Family Week (May 7-14) will be just around the corner when you receive this issue of THE METHODIST WOMAN. Your local church and cooperative community plans are probably already under way. You are co-operating with your local Council of Church Women in the *May Fellowship Day Program,* May 5. Your own committee may have ordered the program material from the United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y. In addition to this you will want to have in hand for your committee and circle program leaders, if possible, copies of the new pamphlet, *The Nation's Children—the Church's Responsibility,* price, 35 cents, at Literature Headquarters.

Have you secured copies of the new leaflet, *Activities for 1950*? (Literature Headquarters, free for postage.)

Read the next three pages of this issue of THE METHODIST WOMAN and discuss with your committee three questions: (1) How can we work more effectively on the Displaced Persons issue? (2) What is happening in my local church and community to interpret and strengthen U.N.? (3) What specific thing can we do immediately to aid in the passage of legislation either in Washington by Congress or in our own state legislature, if that body is in session?

Methodist women in the United States can do much—and some too often do little!—to bring freedom and security to peoples of the world. Activities of less privileged Methodist women challenge us to new effort. The following excerpts from a report of the Conference of Methodist Women in Southern Rhodesia illustrates such a challenge:

"The next day the meeting began, and among all the items discussed were three which were important—

1. "Not to let Methodist children go to work in tobacco fields, as our church speaks against it. They should not help to grow tobacco, for they are sometimes called by the white farmers to help in their tobacco fields.

2. "We asked all Sunday-school superintendents to collect the finished papers of Sunday school and send them to any hospital or dispensary near by, for there is need of something to read in such places.

3. "Is it good for the church to make laws and break them? . . . *Daily Work* reported: To visit the sick and encourage sick people and pregnant mothers to go to the hospitals. . . . Sometimes smear (disinfect!) the rooms of the sick . . . ; buy concrete for the church floors . . . buy clothing for a boy whose mind is not straight . . . give food to a family with no garden . . . sew a dress for the Chief's blind mother. . . .

"The happiest thing in all our Convention is that men come to see our women meeting. . . . I think our missionaries know that from back there (from the beginning!) our African chiefs would not see each other's face, and when the Native Commissioner called them they could not make them live and eat together, but when they come to our convention, you will find them sitting on one bench with no demand. . . . Yes, there's power in Love!"

Sincerely,

Thelma Stevens
Eleanor Neff
Dorothy Weber

Secretaries of the Department of Christian Social Relations and Local Church Activities.

CHRISTIAN SOCIAL RELATIONS DOES A D. P. JOB

IN WISCONSIN CONFERENCE

By MRS. E. KINKEL*

METHODISTS are rather "fly-specky," numerically speaking in Wisconsin Conference, with about 230 churches, most of them small rural congregations. But by their record in sponsoring Displaced Persons, they have demonstrated once again that it is the spirit and not number that counts.

When Miss Stevens sent out the appeal last fall for the Department of Christian Social Relations to co-operate with the total church in the D.P. program, we looked around for someone to co-operate with. We approached the local pastor, "What was being done?" "Nothing, that I know of," he replied. "Let's ask the district superintendent." We did at the next quarterly conference. "Nothing that I know of," said he. "Let's ask the bishop." We had a spanking brand new one, Bishop Northcott, and what a good opportunity this was to get acquainted! The letter was answered immediately. "There's to be a cabinet meeting in a few weeks. Can you wait that long for me to discuss this with my district superintendents?" The wheels were beginning to move. In a few weeks came the announcement that the chairman of the Town and Country Commission had been placed in charge of D.P. work in our conference, with instructions to work closely with the secretary of Christian Social Relations of the Woman's Society of Christian Service and with the lay leader. The choice was a happy one, for Rev. Lyle Stephenson, the Town and Country chairman, is a man with a real social concern. He had already tried to arouse some interest in the conference in this project and was delighted to head the work. And we were delighted, too, for we had found the key person to unify our efforts in that "Total Church" referred to by Thelma Stevens.

Mr. "Total Church" called on me and we laid plans. By this time the Christmas season was upon us, so we set a date in January for a meeting, to which we invited the conference and district lay leaders, members of the Town and Country Commission, district superintendents, the president and vice-president of the conference Woman's Society of Christian Service, and the district Christian Social Relations secretaries. About twenty came to the meeting that cold January Sunday afternoon. Enthusiasm was rather luke-warm. The men were wary of the legal responsibilities involved, but the women, as usual, were "impractical and idealistic," and ignoring the obstacles and the red tape ahead, convinced them that it would not hurt to try.

We were ready with a plan for them to approve. We would send out explanatory material to three people in every church —pastor, lay leader, and secretary of Christian Social Relations of the Woman's Society of Christian Service. If one overlooked the material, there would be two others to remind him. These three, acting as a committee, would present the D.P. project on Laymen's Sunday in February. The theme for the day was to be, "I Am a Methodist," and we would prepare the material to gear in with that topic. As a result of that presentation, the official board of each church was to be asked to appoint a survey committee to determine what opportunities there were for job placements and housing. The survey was to be completed by Eastertime.

Mr. Stephenson and I next called on the bishop and asked him to send out a letter to each pastor just prior to the mailing of our material. This would prepare the way for a careful study of that which we sent. We also called on Professor Hill, the chairman of the Governor's Commission on D.P., who was pleased to find Methodists interested. "I've been wondering," said he, "why the Methodists were not co-operating on this D.P. project." He cleared up all our questions on the legal aspects of sponsorships and set our fears at rest when he assured us that the Governor's Committee would help resettle any families who were not happy in their placements. That had been one of the questions we had had trouble in answering. "What happens if the D.P. does not work out—am I stuck with him?" The assurance that even the state of Wisconsin was ready to co-operate with us gave us added courage.

We divided the work of preparing the mimeographed material for the letter among the three of us on the committee: Mr. Stephenson; Mr. Gustafson of the Town and Country Commission, who was in the advertising business; and myself. There were four pieces of descriptive material; an attractive folder describing a typical D.P. family, listing skills of D.P.'s, telling of types of jobs already found for D.P.'s by Wisconsin Methodists (here we borrowed Prof. Clyde Miller's bandwagon technique of propaganda) and challenging the reader to follow their example; a letter describing the Laymen's Sunday plans, and answering questions as to a sponsor's responsibility; a sample survey blank which could be ordered from us in quantity; and last, a list of suggestions on how to conduct the survey. Postage costs were divided between the Woman's Society of Christian Service and the Town and Country Commission. Since cultivation funds are never quite adequate, most of the mimeographing and addressing of envelopes had to be done by us, but this was the only part of the project that proved to be a chore. It was fun to answer the inquiries that began to trickle in, and it was a pleasure to fill speaking engagements, for our own enthusiasm which grew with the task seemed to be contagious.

We found that our decision to contact three people in each church was well worth the effort and expense. In several cases, interested lay people took the initiative rather than the busy, overworked pastor, and helped him to convince official boards that they ought to take action.

The results thus far are twenty applications certified and validated in Washington. The little rural churches surprised us most of all. One of them sent in three applications almost at once. One church, unable to find a job or housing, sent in $90 to help another church pay transportation.

Our job is not done. We are still working on an educational campaign. At the annual meeting of the conference Woman's Society of Christian Service this spring we invited Professor Hill to speak. At the annual conference we arranged a luncheon with a displaced Latvian minister as the speaker, and Mr. Peterson, of Methodist Committee for Overseas Relief, on hand with pictures of displaced families awaiting sponsors. At the Woman's Society of Christian Service summer school of missions we had a D.P. evening with a lovely young girl, our first Methodist-sponsored D.P. to arrive in the state, as our speaker. Both of these D.P.'s spoke beautiful English and made a deep impression. Soon we plan to send out follow-up material. At all times we are stressing the need of individuals to contact Congressmen on a better D.P. law.

The results have not been startling. What has been startling to us was the news that our conference had one of the best records of any conference in the country—yet we have sent in only twenty applications. Truly, our apathy, as a church, has been appalling in this humanitarian work. We've passed countless resolutions urging action on D.P.'s, but in the New Testament there isn't any mention of the resolutions of the Apostle's—only the ACTS of the Apostles.

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* Conference Secretary of Christian Social Relations and Local Church Activities of the Wisconsin Conference.

IS A SOLUTION OF THE ATOMIC PROBLEM POSSIBLE?

The Quakers and the President of the U. N. Assembly say "Yes"

ONE of the most tragic problems that has harassed the postwar world is that of the limitation of armaments and the control of the atomic bomb. Some of the cynical have dismissed the United Nations with "It isn't worth anything unless it can find an answer to the atomic energy problem." Even the most constructive efforts have felt the depressing effect of this great unsolved problem. It is therefore encouraging to know that this session of the General Assembly saw several plans proposed and ended on a note that augured well for eventual success.

The first of these plans, contained in *The United States and the Soviet Union, Some Quaker Proposals for Peace,** was not presented directly to the General Assembly but was widely discussed by the delegates. After surveying dispassionately such factors as the widespread desire for peace, the unlikelihood that an arms race can secure peace, the possibilities that armament competition might well threaten the democratic system, the Quakers offer some specific suggestions which have already had effect on the thinking of some of the people who represent their countries at the United Nations. The suggestions that deal with relaxing tension by economic moves and by a well-thought-through policy on Germany and of increasing the effectiveness of the United Nations are of great importance, but we have space here to deal only with those which relate directly to the armament problem. Here the Quakers propose:

1. That we recognize that the problem of "conventional armaments" and of atomic weapons are closely related, and discuss them together instead of separately, with the hope of signing parallel conventions to cover both at the same time.

2. That the United States and the Soviet Union agree, as a first step, to international inspection of all existing facilities.

3. That, when a convention outlawing the use of atomic weapons is agreed upon, stockpiles of atomic weapons shall be destroyed.

4. That, in the meantime, a truce in the production of atomic weapons be placed under the guardianship of the United Nations.

Within the pages of this document the Quakers have set forth their conviction that there is enough wisdom and good faith in today's world to make possible the control of the atomic weapons and progressive disarmament. Because of the Quakers' long record of intelligent concern for peace and international good will, these conclusions and proposals have aroused much discussion. Again and again at the Fourth session of the General Assembly one heard representatives, particularly those of the smaller nations, echo those sentiments. It grew increasingly clear that the small nations were determined that some solution of the problem should be found. On November 9, when it became clear that the Atomic Energy Commission would not have achieved a solution by the end of the session, General Romulo, president of the General Assembly, addressed an appeal to the permanent members of the Atomic Energy Commission in which he asked them to make every effort "to explore even the remotest possibility for an effective agreement." He also made four proposals which it is interesting to compare with the Quaker proposals.

1. "The possibility of a short-term atomic armistice accompanied by an inspection system."

2. "The possibility of an interim prohibition on the use of atomic weapons with adequate safeguards."

3. "The possibility of further compromise between the majority and the minority plans for atomic control."

4. "A new approach to the fundamental problem of control."

In his fourth suggestion, General Romulo was referring to the expressed opinion of a number of scientists that, in the immediate future at least, the amount of fissionable material that could be used for peaceful purposes seemed likely to be so small that the whole problem of their control might be a great deal simpler than had been expected.

After much discussion of draft resolutions submitted by France, India, Haiti, Argentina, and the Soviet Union, each one of which, in spite of its very interesting differences, was still directed toward securing action and agreement on the atomic control question, the French resolution was adopted by the General Assembly. After its adoption the president reminded the members of the Assembly of his appeal and pointed out that the resolution just adopted requested the permanent members to "explore all possible avenues" and "examine all concrete suggestions" toward getting an agreement on this problem.

On December 3, General Romulo, speaking over the radio, said that replies to his appeal from the six nations were encouraging and that in addition he had received letters from all over the world endorsing his appeal. To those listening, his broadcast brought the comforting feeling that the 1950 session might see us close to the place where the era of armament preparation will begin to give place to an era in which the U.N. would develop a world program for bringing more freedoms and greater physical comforts to the two thirds of the world that need them so badly.

*Yale University Press. 25 cents in paper, $1.00 cloth.

WE BELIEVE IN THE UNITED NATIONS*

and here is something that we can do to show that belief.

Would you like to make sure that your opinion and those of other people in your community were considered by those who shape the policies of the United Nations?

In the People's Section for the United Nations, just such a register of the opinions of the ordinary American citizen has been made easy and meaningful. This is the way it works:

1. You get together a group of people who consider that "the world's best hope of peace," the United Nations, is worth several hours of their time each month.

2. Each of you sends $1.00 to the *People's Section,* 45 East 65th Street, New York 21, N. Y., so that you may receive the four-page "Questions of the Month."

3. When your leaflet arrives each month, you get together your group, which may be large or small, and discuss the pro and con material which your leaflet brings you.

4. You record the opinions of the group and see that they are sent to the People's Section.

5. Your opinions, together with others coming in from all over the country, are tabulated in New York and presented to our representatives at the U.N. and to U.N. officials who have expressed appreciation of the value of this service to them.

* By Mrs. Clifford A. Bender, official observer for the Woman's Division of Christian Service at United Nations.

Homes for All

Housing Milestone

THE welfare of America's families is vitally affected by the kind of housing in which they live. Overcrowded, substandard housing not only takes its toll on family life, but is costly to the community.

Slums can be eliminated, farms can be improved, and adequate housing made available for low-income city and rural families at rents they can afford, *in your community.* It all depends on *you*—and other interested citizens—making it your business to know your community's needs and taking the appropriate steps to avail yourselves of the assistance authorized in the recently enacted Housing Act of 1949. The initiative and major responsibility rests with the *local community.*

Rural Housing

Perhaps fewer people are aware of the needs for improving farm housing than they have been of housing needs in cities and towns. Are you interested in rural housing in your area? We think you are, so we are singling out this phase of the Housing Act of 1949.

Q. What is the purpose of the farm housing program of the Housing Act of 1949?

A. To provide federal financial assistance for the construction, improvement, or repair of farm housing or other farm buildings, to farm owners who are otherwise unable to finance these efforts for themselves or their farm tenants and workers.

Q. Who operates the farm housing program?

A. The Secretary of Agriculture who shall use, in the case of financial aids, the Farmers Home Administration. The loan and grant program will be handled at the county level by Farmers Home Administration county supervisors. Local committees of farmers would examine applications and submit recommendations.

Q. What types of financial aid for farm housing will be available?

A. (a) A farm owner whose income is considered sufficient to carry the payments but who is unable to obtain credit elsewhere may receive a 33-year loan at 4 per cent interest.

(b) A farmer whose income is insufficient to carry a loan as described above, but whose income could be sufficiently increased within five years through a program of farm improvement may receive, in addition to the loan, annual subsidies for not more than five years.

(c) Where farms are inadequate, loans and grants will be available only for minimum improvements such as a new roof, privy, or screens, which are essential to health and safety.

(d) Loans to finance the development of farms in order that the incomes of the farmers may become sufficient to support adequate housing and other farm buildings.

Q. May a farm *tenant* obtain such aid to erect needed housing?

A. No. But a farm owner may get a loan to improve buildings occupied by a tenant.

Q. May housing for *farm workers not living on the farms* be financed under this section of the bill?

A. No. Such farm workers of low income may be housed in low-rent public housing projects in rural areas provided under the *public housing* section of this Act.

Q. Who operates the *public housing* program?

A. The Federal Public Housing Administration provides financial aid to *local or regional housing authorities,* established under state laws and governed by citizen boards appointed generally by local governing officials. These local authorities are responsible for initiating, constructing and operating the low-rent public housing projects.

All but six states, Utah, Iowa, Oklahoma, Wyoming, Kansas, and South Dakota, now have legislation permitting local housing authorities to proceed.

For further information concerning the housing program, write the Housing and Home Finance Agency, Washington 25, D. C.

Housing for Middle-Income Families

In 1948, about 36 per cent of our families earned between $2,500 and $4,500 a year. There is at present insufficient housing meeting minimum standards available to such families. The cost of most new housing is beyond their means.

Legislation is now before Congress to make possible the construction of housing "of sound standards of design, construction, livability, and size adequate for family life" for families of moderate incomes.

A National Mortgage Corporation for Housing Co-operatives would be set up to provide technical assistance and financial aid to bona fide co-operatives and other non-profit housing corporations. Mortgage loans would be available on a long-term low-interest basis.

Hearings have been completed in both houses. Early action on this bill (S.2246) is expected in the Senate.

See *Housing for the Middle Class,* Council for Social Action, Congregational Christian Churches, 289 4th Avenue, New York 10, N. Y. 15 cents.

The Nation's Children—The Church's Responsibility

This is the findings report of the Protestant Conference on Child Welfare held in October, 1949. 35 cents each. Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices.

Advancing the Kingdom of God in the Countryside

(*Continued from page 3*)

work to minister to the sick and the distressed of their community. They quilt, sew, and solicit funds for those among them whom disaster and misfortune has overtaken. All of these neighborly acts help to strengthen Christian fellowship and give added meaning to religion.

Concerned women in small churches have made deep personal commitment to advancing God's kingdom through many avenues of service in the local church. Their names may be found on nearly every Board of Stewards. They are loyal supporters and helpers of the pastor. He looks to them for assistance in carrying out the church program. In stewardship campaigns they are in the heart of the movement. A number of rural churches are adopting the Lord's Acre to help finance their church program, particularly a building program. Women help tend the crops in this acreage and some even have individual poultry or produce projects of their own under this plan. One new but unfinished church bought brick for their building with funds received from their Lord's Acre cotton project. Women have worked long and hard in efforts to build up church-school attendance. A village church almost doubled its attendance. This was the result of much hard work on the part of a group of women who cared and were concerned enough to do something about it.

Everywhere women in the small churches have learned to use their voices and are beginning to speak up. Many are serving as members of visitation evangelism teams and are soul winners for Christ. They are part of the backbone of the prayer groups before and during the revivals.

In every section of the country new or remodeled churches and parsonages dot the landscape in our small communities. There is a growing pride in improvement and beautification of churches and parsonages, and as usual women are in the midst of such movements. They have worked tirelessly at the task of raising funds for these building programs. Some groups have combined fellowship with fund raising by sponsoring monthly fellowship suppers and taking a collection toward completing classrooms in their new church. One group of industrious women did a beautiful job of varnishing and finishing the woodwork in the sanctuary of their new church.

North, south, east, and west, women are playing an important role in advancing the kingdom of God in the countryside through their love, prayers, study, sacrifice, and giving.

An Editorial Comment

ON THE STATUS OF WOMEN

To aid the reconversion process (reconverting a housewife back into the role of an editor) I attended the National Home Missions Congress held in Columbus, Ohio, January 24-27. Reports of this Congress have been in the church press and the daily newspapers. It was not so much an inspirational gathering as it was a work meeting set up on the seminar plan.

Though many women were numbered among the 1,000 delegates, only a few were pressed into service. Mrs. J. D. Bragg presided at an afternoon session and did a superb job as always. She was also chairman of a subsection of a seminar. Miss Thelma Stevens acted as secretary of one seminar and was on the Findings Committee. Several women served as recorders in a few seminars, two were chairmen of subsections, and two women missionaries spoke at a morning session. And there, I believe, the record endeth.

Why is this mentioned? It just happened that our division president, Mrs. Frank G. Brooks, was at that Congress en route to Geneva, Switzerland, where she will represent American women on the World Council of Churches' new Commission on Life and Work of Women in the Church. The major task of the commission will be to study "the inferior place which women are usually given in church bodies."

REGISTER OF CHURCH WOMEN

At the recent meeting of the United Council of Church Women the decision was made to become one of the participating bodies in the National Council of the Churches of Christ in the United States of America.

In gratitude for this move toward greater unity of Christian forces, the local Councils of Church Women are creating a "Register of Church Women," with their names, addresses, and denominations.

It is a moment when Christians need to stand and be counted!

THE ASSEMBLY BULLETIN

to be issued in one volume at the close of

The Assembly

LITERTURE HEADQUARTERS,
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Enclosed please find twenty-five cents ($.25) for which send me *The Assembly Bulletin.*

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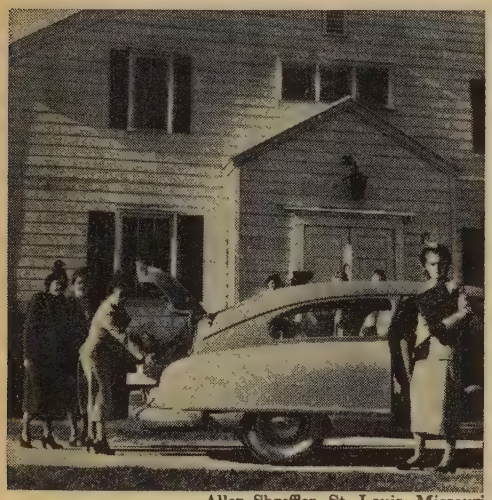
(The *Bulletin* will be mailed at the earliest possible date following the close of The Assembly.)

Advance Program

THE CARAVANING SPIRIT GOES ON

THE CIRCUIT-RIDER PRINCIPLE: TAKING THE MESSAGE TO THE PEOPLE—ESPECIALLY TO OUTLYING AREAS AND SMALL CHURCHES



Allen Shreffler, St. Louis, Missouri

"The best response was in smaller and rural churches." *Texas Conference, Tyler District.*

"More interest was shown where we spent the day and ate with them. This seems to break the ice. They started asking questions, and when this happens you know they are interested. Each small society wanted us to come back."

Central Texas Conference, Weatherford District.

Reports keep coming. It looks as though practically every district in American Methodism will have shared in the adventure of the Advance Caravan, and sent a report of it, by late spring.

We wish everybody could read everybody else's reports. As next best, let us try to share with you four of the points most frequently stressed, which have as much value for the visitation plans ahead of us, we believe, as in the success of the Caravans. (The quotations given are from reports received since the CARAVAN SCOREBOARD was compiled.)

The accompanying pictures are representative of these four basic principles or policies of approach. They come to us through the courtesy of the St. Louis Conference (numbers 1, 2, and 4) and the Rio Grande Conference (number 3). Our hearty thanks are extended to photographers and subjects. To those thousands of other caravaners across the land whose activities were not recorded by a camera, and are not quoted here, but are recorded no less truly in the minds and spirits of those ministered to, our thanks are equally sincere.

★ ★ ★

"We are trying to organize the circuits, because we have a number of rural churches with a membership of less than ten."

Louisville Conference, Bowling Green District.

"Twelve churches were visited that do not have societies."

North Georgia Conference, Gainesville District.

"The fellowship of sack lunches and picnics was valuable both to district officers and local women."

North-East Ohio Conference, Cambridge District.

★ ★ ★

JOY IN A GROUP ACTIVITY: THE SENSE OF FELLOWSHIP THAT COMES WITH SHARING

"The caravaners all feel that they have received far more than they have given. Some of them expressed the wish that it might go on indefinitely. It was an uplifting experience."

New Hampshire Conference, Southern District

"In a sparsely settled rural community some of the officers had to go 150 miles for a meeting. Said one, 'If this shows greater *heart* than *head*, it will at least give evidence of the pioneering spirit.' "

North Georgia Conference, Athens-Elberton District.

"Hi, there! I am so glad I went to Cross Plains for the Caravan. I've been thinking over the good thoughts you brought us" was the greeting of a local woman to a district officer of recent acquaintance.

Central Texas Conference, Cisco District.

"All caravaners are of the opinion that this visitation is the finest way to promote our work." *Montana Conference.*

Allen Shreffler, St. Louis, Missouri

THE LEARNING PROCESS: WIDER HORIZONS MEAN A DEEPER CONCERN

"One local president reports her society 'working like beavers' ever since the visit of the Caravan."

Delaware Conference, Philadelphia District.

"If these meetings do not inspire you, then nothing will." *Ohio Conference, Toledo District.*

"Amazement at the scope of the work."

Pacific Northwest Conference, Vancouver District.

"You have made us really see that the Woman's Society is a great body of women with a big job to do. We feel better now that we know you care about us enough to visit and see we are doing our part."

Washington Conference, Charleston District.

"Our women are definitely more missionary-minded."

St. Louis Conference, Jefferson City District.

"There is a greater interest in promoting all areas of work."

Virginia Conference, Charlottesville District.

"The work is taking on new life and meaning."

Savannah Conference, Savannah District.

"We contacted each local society to find where they needed special help and sent the officers there who could give the help needed. In that way we feel we have definitely strengthened each group visited."

Pacific Northwest Conference, Tacoma District.

★ ★ ★

INSPIRATION TRANSLATED INTO ACTION—DEDICATION OF SELF

"Women were eager to hear about the Advance and they seem to want to do something about it."

Louisville Conference, Columbia-Campbellsville District.

"Women were deeply touched. Several names of life-service volunteers were secured. Young women stated they would give more money to missions in the future." *Texas Conference, Galveston District.*

"A keener interest has been aroused among younger women."

West Oklahoma Conference, Enid District.

"A New Mothers' and Brides' Circle added forty new members." *Ohio Conference, Toledo District.*

"The address by Mrs. Brooks and the songs by Mrs. Downs did something to the ladies: even after the record had finished they would sit and meditate for several minutes. It gave them new courage and a better understanding."

Lexington Conference, Indiana District.

"A tremendous lot of hard work; but the feeling of unity that has developed is a benefit both for the present and the future."

Pacific Northwest Conference, Spokane District.

Allen Shreffler, St. Louis, Missouri

"The true results will be seen in the months ahead."

Northern New York Conference, Mohawk District.

"IT'S A GOOD THING—PASS IT ON!"

A CONFERENCE-EXCHANGE OF PLANS AND METHODS

We are indebted to Mrs. Ralph R. Spraker, Promotion secretary of Holston Conference, for the two following items. Believing that wide publicity should be given to the activities of the Woman's Society in the conference, Mrs. Spraker is providing a series of twelve monthly articles for the *Holston Methodist*. The following are slightly abridged and adapted from her first two articles.

"ONE WORD—WORK!"

FIVE HUNDRED AND SIXTY-THREE SUBSCRIPTIONS FOR 1949 TO THE "WORLD OUTLOOK" AND "THE METHODIST WOMAN" (COMBINED SUBSCRIPTIONS): THAT IS THE RECORD OF MRS. J. W. SENSEBAUGH, SECRETARY OF LITERATURE AND PUBLICATIONS OF THE CENTRAL METHODIST CHURCH WOMAN'S SOCIETY OF CHRISTIAN SERVICE OF KNOXVILLE, TENNESSEE! TO MRS. SPRAKER'S INQUIRY, "HOW DID YOU GET THAT MANY?" SHE REPLIED WITH A SMILE, "I CAN TELL YOU IN ONE WORD—WORK!"

"Ten years ago last April at a meeting of the Central Methodist Woman's Society, the president turned to Mrs. Sensebaugh, saying that she was appointing her secretary of Literature. Mrs. Sensebaugh jumped to her feet to remonstrate, but the good president won her point. From that time, Mrs. Sensebaugh has lived up to her promise of that day, 'I'll do the best I can.'

"You do not have to listen to this woman long without realizing that she is a real saleslady—one that even Dale Carnegie would be proud to recognize. Here are some of the pointers she gave on getting subscriptions:

"1. Sell yourself first on the magazines, then you can sell others.

"2. Study your prospects. (It has taken Mrs. Sensebaugh two years to get some subscribers.)

"3. Personal contact is essential.

"4. Never take 'No' for an answer, but bide your time.

"5. Challenge your prospect to find better Christian literature on any newsstand.

"6. Convince your prospect that the WORLD OUTLOOK keeps one abreast of the times on all mission fields (like a trip around the world): and that THE METHODIST WOMAN keeps one abreast of the latest method of work (like a workshop).

"7. Make it appear easy for the prospect to pay for the magazines—as all good magazine salesmen do.

"In these ten years in her office Mrs. Sensebaugh has made many warm personal friends. She has learned that she is justified in having faith in her customers, and has often advanced the subscription price for some who were unable to meet their renewals on time. She studies how to get subscriptions so the subscriber will not feel the cost too keenly—especially since the advance in price. Women who make pretty aprons find a ready customer in Mrs. Sensebaugh, in exchange for a combination subscription to her magazines. Along comes a cake baker and Mrs. Sensebaugh says, 'I'll take half of every cake you bake for a while'—while making sure it is a good cake baker with whom she is bargaining!

"One of the most enthusiastic subscribers is a widower belonging to another church in Knoxville. His wife had been a subscriber to both magazines, but after her death the subscriptions lapsed. Convinced of his need to renew, he said enthusiastically to Mrs. Spraker a year later, 'I'll take both as long as they continue to be published.' "

GOALS CAN BE REACHED

"The Woman's Society of Keys Chapel, Tennessee, serves the community of Hiwassee College in the Sweetwater District. It stands out as the first 100 per cent society in Holston Conference. But Keys Chapel is a 100 per cent society in more ways than just membership. Checking over the four Advance Goals, the women of Keys Chapel point proudly to their record of Advance along all lines.

"1. MEMBERSHIP. All twenty-five woman members of the church are members of the Woman's Society.

"2. EDUCATION. The society reached the Standard of Efficiency in the program of study. Translating their study into action they have sent boxes to foreign countries, had a sacrificial meal to obtain money for overseas relief, and are educating a child in India. They assumed responsibility for getting the community children to vacation church school. They bought chairs to equip their church-school rooms for the children's department. They bought an electric stove and refrigerator for the parsonage. As an outgrowth of one of the study classes, a family-night supper was instigated which has continued as a com-

munity feature preceding the midweek prayer meeting.

"Since Keys Chapel is the college church, the society has been concerned with activities promoting the welfare of the student body. Each month a party is held in the home of some faculty member for students whose birthdays fall in that month.

"3. Recruiting. Several of the members of the Woman's Society serve on the faculty of Hiwassee College and have thus had a personal contact with the student body that few women of societies are privileged to have. It was through this influence that a Hiwassee student decided to do full-time work in Japan.

"4. Giving. Keys Chapel Society has already increased its budget 33⅓ per cent and will strive to make the added 15 per cent increase by the third year.

"Says one who knows them at close range, 'Keys Chapel women are alive and interested in the welfare of their own group and of neighbors near and far. "

AN ADVANCE IN PRAYING TOGETHER

Indiana Conference shares with us this experience of one of its large city churches in Evansville, through the Spiritual Life secretary.

"In Trinity Church last March a new kind of Advance was started—an Advance in 'Praying Together.' Each week since that day in March, a small group of from four to twelve has gathered together for an hour of prayer.

"It has come to be the most important hour of the week for us all. We meet at the home of one of the group where it is quiet and peaceful, at ten o'clock every Wednesday morning. First there is a short lesson read by the leader—not more than five minutes is given to this—then we pray.

"We pray aloud, or silently, as we are led to pray. We pray for our minister, our church, the work of our Woman's Society of Christian Service. We pray for missionaries at home and far afield; for leaders of world peace; for those sick and in sorrow and trouble; for different needs presented by any member. We pray by name for these as far as possible.

"None of us knew just *how* to start or *how* to *proceed,* but we knew we felt a deep need and longing for a prayer group in our church. So we just started and God led us along as he always does, if one starts, then asks, and believes. Our prayers have become much simpler as we grow by listening to him. Of course we have had many answers because we believe, but the longer we pray together the less the answers seem to matter and the more the 'abiding in His Presence.'

"Praying together regularly takes sacrifice and real caring, but it gives one such joy and guidance as nothing else does. It is truly a labor of love.

"Do you feel the desire and longing for such a group? If so, it is God telling you to be about his business in this way. Ask his help and he will show you his way in this. *Start* and the way will open up.

"We here in Trinity Prayer Group pray for all of you others as you advance in this way for Christ and His Church."

ASSEMBLY COMMITTEE CHAIRMEN

***Conference President*—Mrs. Paul E. Secrest, 594 Dorchester Road, Akron, Ohio.**

***General Chairman*—Mrs. H. F. Brandt, 11901 Brighton Avenue, Cleveland 11, Ohio.**

***Local Co-Chairmen*—Mrs. John Seward, 10803 Orville Avenue, Cleveland 6, Ohio; Mrs. W. R. Forsythe, 310 Sadler Road, Bay Village, Ohio.**

***Badges*—Mrs. V. R. Peterson, 1952 Nelawood Road, East Cleveland 12, Ohio.**

***Check Room*—Mrs. R. H. Shay, 8506 Wade Park Avenue, Cleveland 6, Ohio.**

***Communion*—Mrs. H. A. Gillis, 1304 Edwards Avenue, Lakewood 7, Ohio.**

***Courtesies—Hostesses*—Mrs. C. P. Dudley, 2512 Ashurst Road, University Heights 18, Ohio.**

***Credentials*—Mrs. M. H. Preslan, 3462 W. 150th Street, Cleveland 11, Ohio.**

***Decorations*—Mrs. J. H. Marcum, 3333 Sylvanhurst Road, Cleveland Heights 12, Ohio; Mrs. Scott Fitch, 2197 Glenburg Avenue, Lakewood 7, Ohio.**

***Exhibits*—Mrs. William Newcomb, 6515 Ridgewood Drive, Parma 9, Ohio.**

***Hospitality—Delegates*—Mrs. John Seward, 10803 Orville Avenue, Cleveland 6, Ohio.**

***Hospitality—Missionaries and Deaconesses*—Mrs. T. W. Hoff, 3324 Hyde Park, Cleveland Heights 18, Ohio; Mrs. R. W. Merriman, 3967 Ardmore Road, Cleveland Heights 21, Ohio.**

***Information*—Mrs. H. E. Buckey, 1487 Rockland Avenue, Rocky River 16, Ohio.**

***Literature*—Mrs. William Newcomb, 6515 Ridgewood Drive, Parma 9, Ohio.**

***Pages*—Mrs. John S. Stewart, 3004 E. Overlook Road, Cleveland 18, Ohio.**

***Post Office*—Miss Pearl Westwood, 468 Mistletoe Avenue, Youngstown 7, Ohio.**

***Properties*—Mrs. W. R. Trembath, 19151 Shawnee Avenue, Euclid 17, Ohio.**

***Publicity*—Mrs. Arthur E. Griffith, 2025 Mt. Vernon Avenue, East Cleveland 12, Ohio.**

***Radio*—Mrs. Donald G. Allen, 27066 Lake Avenue, Bay Village, Ohio.**

***Souvenirs*—Administrative Committee of Conference.**

***Special Luncheons and Dinners*—Mrs. W. R. Forsythe, 310 Sadler Road, Bay Village, Ohio.**

***Transportation*—Mrs. J. W. Hartsock, 1406 Wyandotte Avenue, Lakewood 7, Ohio.**

***Ushers*—Mrs. E. C. Pope, 2931 Courtland, Cleveland 22, Ohio.**

***Wesleyan Service Guild*—Mrs. G. T. Quast, 20430 Almar Drive, Cleveland 22, Ohio; Mrs. C. A. Obert, 1553 Waterbury Road, Lakewood 7, Ohio.**

***Microphones*—Mrs. Gilbert Nelson, 16700 Seneca Avenue, Lakewood 7, Ohio.**

By MRS. ELOISE A. WOOLEVER *Executive Secretary, Woman's Section, Division of Education and Cultivation*

The Victory Candle—A Pledge Service

MANY societies will have the pledge service in May. This is one of the most important meetings of the year and should be a high point in the year's program. The following service prepared by Mrs. Raymond Norton, comes from the Kalamazoo District of the Michigan Conference. This could be effectively adapted for local as well as district use by adjusting the number of blocks and the amounts they represent, to the individuals or circles pledging.

As originally prepared, the service calls for two VOICES, and audience participation. Space prevents the printing of the entire service, but it is hoped that sufficient suggestion is given here so that each society or district may work out its own, to meet its own needs.

Voice 1: YOUR ATTENTION, PLEASE! EMERGENCY! THE WORLD IS SICK! PLEASE COME AT ONCE! God is calling every Methodist woman to *Advance.*

Solo: "Advance, O Church of God."

Voice 2: "Christ has no hands but our hands to do his work today." Our world is at a crisis hour. This may be our last chance! Time will not wait. We women have the greatest task in the world. Shall we do it? There is only one answer to the terrible needs of today. FACE THEM.

Voice 1: Listen to the needs! Really *listen!* Try to think what these things mean.

Voice 2: Japan!

From Audience: Twelve thousand villages—untouched by the Christian gospel.

Voice 2: *(Calls, similarly, China, Latin America, Mexico, etc., and in each case a response is made by someone in audience, giving a salient fact.)*

Voice 2: THE UNITED STATES!

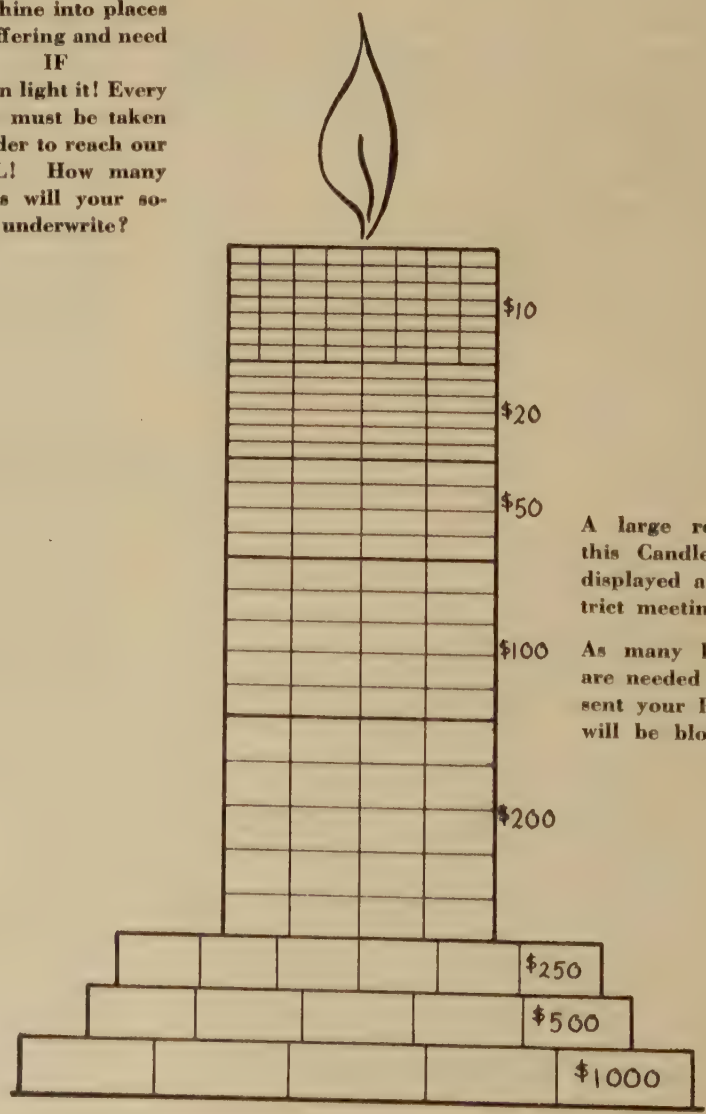
From Audience: Fifty-two thousand Navajo Indians who can neither read nor write.

(And continuing, from audience, other responses touching on the migrants, sharecroppers, urban needs, rural situations, etc.)

NOTE: Try to state the facts briefly, and do not call upon too many fields. Accurate facts and figures can be found in THE METHODIST WOMAN, WORLD OUTLOOK, the *Annual Report of the Woman's Division of Christian Service,* and various other pieces of literature published by the division.

Help Light the Victory Candle

This Candle represents the light which will shine into places of suffering and need IF we can light it! Every block must be taken in order to reach our GOAL! How many blocks will your society underwrite?



A large replica of this Candle will be displayed at the district meeting.

As many blocks as are needed to represent your PLEDGES will be blocked off.

Music in Missionary Education

By LOUISE CRANE*

"A WORSHIP center, consisting of an open Bible, with candles lighted on either side, was at the center of the room. During the period of silent meditation, the music of Saint Saens 'The Swan' was heard in the background."

Would anything in the above description strike you as being out of place in a Woman's Society worship service? Somehow "The Swan" jars—particularly in connection with a Bible and lighted candles. Yet no doubt many of you have attended services where music just as ill fitting has been used with the aim of inducing worshipful thought. Because it was not labeled in cold print and sounded vaguely "pretty," it was considered proper for worship.

Much talk has been made of the place of music in worship, but, in spite of this, music still seems to have a rather ambiguous place in our program. Too many still think of it as a time filler, an opportunity to display local talent, a means of varying routine, or a few go so far as to use it as a means of creating "atmosphere." Only a few conceive of it as an integral part of the program. As a result, the music of our services is, more often than not, a disjointed collection of hackneyed "favorites," with little relation to the thought content of the program. Often a program carefully planned in every other detail will miss the mark simply because of distracting or irrelevant music.

It need not be the lack of appreciation of music that leads us to distort its use in worship. Rather, it may be our shallow appreciation of its spiritual force—a force so tremendous it often surpasses the spoken or printed word because of its universal appeal to the soul. Music thrived in the early church, for it was a natural means of expressing faith that was fresh and vital. In the days of Palestrina and Bach, the church was the natural foster of new compositions and musical organizations, music being an integral part of the church program. In our more complex world, however, the spiritual force of music has often been deadened. Performances of music cease to be spontaneous or selfless. Susie Jones is asked to sing at the society meeting—"something with a nice melody"—and there is much ado afterwards as the ladies all rush up to tell Susie how "sweet" it was. The trouble here is that the musical contribution is considered as a decoration rather than a vital part of the thought content of the service.

Just as in all fields of expression, there is in music the question of distinction between religious and secular. Because we like to think that everything good stems from the organized church, many of us try to think that all composers of beautiful music were inspired by Christian vision. It is true, of course, that:

"The great works of all the creators in the whole wide field of spirit has its roots, far deeper than any spatial or temporal happenings, down in the mysticism or whatever we like to call it, by which we chiefly live."[1]

But not all great composers subscribe to a set Christian creed.

The choice of music that serves to enhance Christian worship and instill Christian thinking is an individual matter that cannot be settled for any one person or group. There are differences and limits of taste, convention, association, varying personalities, and varying resources. However, to bring it to a practical level, there are a few guiding points which we might consider.

In using instrumental music—piano, organ, violin, or other instruments—there is a wider range of choice because there is not the limitation of a definite text. However, we should be careful not to use music that is so familiar as to have secular associations that would be distracting, such as Debussy's "Afternoon of a Faun"—a beautiful, atmospheric piece, but not religious. Some suggestions of instrumental music would be:

Choral preludes (by Bach, Schumann, other classic composers).

Hymns (see list below).

Instrumental arrangements (violin, flute, other string or woodwind).

Recordings: symphonies, concertos, arrangements for strings or woodwinds, organ, oratorios and cantatas (carefully chosen—by composers such as Bach, Brahms, Couperin, Franck, Handel, Vierne).

In the choice of vocal music—solos, hymns, choral music—we have to consider both the text and its musical setting. Sentimentality in both words and music is so often a substitute for the deeper emotions which belong to a sincere Christian faith. Many of us need to re-evaluate some of the hymns that we repeatedly choose simply because of association or popular appeal. So often in our desperate efforts to generate "enthusiasm" in meetings we fall back on tunes that are "catchy," with not too great concern for how really religious the feeling of liveliness is. Perhaps there are good hymns that have been neglected by our society—hymns that could be introduced by a special group and later sung by all. A study of the origin of hymn texts and tunes often gives them a particular meaning for the group and stresses the ecumenicity of Christian song. Musical variations may be achieved through the use of solos, trios, quartets, or addition of descants (vocal obbligato), with participation of the whole group. Always we should strive for sincerity rather than ostentation, and have the music related as closely as possible to the theme of the service. Some suggestions for vocal music would be:

HYMNS (found in *The Methodist Hymnal*):

"Joyful, Joyful, We Adore Thee"
"Now Thank We All Our God"
"Praise to the Lord, the Almighty"
"O Sacred Head, Now Wounded"
"O Brother Man, Fold to Thy Heart Thy Brother"
"In Christ There Is No East or West"
"From Thee All Skill and Science Flow"
"If Thou but Suffer God to Guide Thee"

SOLOS:

Bach—"God, My Shepherd, Walks Beside Me"
Franck—"O Lord, Most Holy"
Handel—"Come Unto Him"

CHORAL GROUPS:

Davies—"God Be in My Head and in My Understanding"
Handel—"Thanks Be to Thee"
Mendelssohn—"I Waited for the Lord"
Mendelssohn—"How Lovely Are the Messengers"
Tallis—"O Lord, Give Thy Holy Spirit"

These suggestions may indicate one way of making use of one of the most vital forces at our command.

* Graduate of Union Seminary School of Sacred Music; formerly director of Religious Education, First Presbyterian Church, Charlotte, North Carolina; now assisting in the office of the secretary of Missionary Education.

[1] Walker, *Free Thought and the Musician*, Oxford University Press.

By MARION LELA NORRIS, *Secretary*

The Assembly Guild Weekend

EACH quadrennium, in connection with the Assembly of the Woman's Society of Christian Service, the Wesleyan Service Guild holds a Weekend. This year it immediately follows the Assembly. It begins with an informal complimentary tea on Friday afternoon, April 21, in the ballroom of the Allerton Hotel, which is Guild headquarters. This will give Guild members an opportunity to become acquainted with others across the country, and also with missionaries and deaconesses of the Woman's Division.

On Friday evening a panel of Guild and Woman's Society members will highlight the Assembly emphases so that those who have not been privileged to be in Cleveland for the whole event can get the feeling of concern generated by the Assembly for a "Christian Faith for a World in Revolution."

On Saturday morning there will be jurisdiction breakfasts. Each jurisdiction Guild secretary is arranging the program and business that she wishes to consider at the Weekend.

On Saturday morning Mrs. Gladys Warden will lead the group in a period of worship. Mrs. Charles W. Mead, chairman of the Standing Committee of the Guild, will preside, and will introduce the theme of the Weekend, "Faith in a Christian Vocation," and the speakers.

Mr. Whiting Williams, investigator, writer, lecturer, and consultant in human relations in industry, will speak from the wealth of his experience as a citizen-customer, on human relations, and on his personal experiences in *feeling with* the person on the daily job.

When vice-president of a Cleveland Steel Company in charge of personnel, Mr. Williams went into local mines incognito, in order to find out "What's on the Worker's Mind." He worked in Great Britain, the United States, France, Germany, and in the Ruhr Valley.

He has visited and talked with wage-earners and employees in Italy, Sweden, Russia, Canada, Central and South America.

We quote from a recent address by Mr. Williams reported in the *Cleveland Plain Dealer:* ". . . I believe the biggest reason why we Americans have become the richest, strongest nation, enjoying the highest level of living, is not to be found in our abundant material resources nor even in our unique measure of personal freedom and opportunity. Instead, it is because we have contrived to stimulate the maximum use of these blessings. We have done this by our world-unique method of paying our greatest respect, recognition, and honor to the individual who has best demonstrated the soundness of his learning by the usefulness of his labor. . . .

"Frankly, we're fearful! But we still have hope. This is because, among the nations, America is unique in the way every one of us here between the oceans, without respect to rank or station, would dearly love to have said of us exactly what the old writer back in Ecclesiasticus said of the craftsmen he saw making artifacts in the market of the ancient city:

" 'All these have put their trust in their hands,
And each becometh wise in his own works.
Yea, though they be not sought for in the council of the people,
Nor be exalted in the assembly;
And be not found amongst them that utter dark sayings;
Yet without these shall not a city be inhabited,
Nor shall men sojourn or walk up and down therein.
For these maintain the fabric of the world
And in the handiwork of their craft is their prayer.' "

There will be introduction of missionaries and deaconesses present so that contacts may at once be made with them by Guild members. "One of the important features of our conference," said a Guild member, "will be the privilege of becoming acquainted personally with our representatives in the field and learning about their work. We are interested to know how our money is being invested in the work of the Kingdom."

The special personnel needs for work here and abroad will be presented by missionaries and staff of the Woman's Division. The Division Guild secretary will tell of what units across the country are doing to help meet the Advance Goals of the Woman's Division.

At one o'clock the conference will leave the ballroom and divide into five luncheon discussion groups, each provided with an excellent leader to channel the thought of the morning into the everyday jobs of the Guild members, and to discover how each may more definitely carry the attitudes and the teachings of Jesus into her daily relationships. Selected Guild members will bring from the luncheon discussion groups suggestions of "What to do next."

The latter part of Saturday afternoon all will be free to choose what they wish to do. In the lounging room of the hotel the Guild and other missionaries will be available to talk informally with any who wish to learn more of their work and additional ways to help them, or just to answer questions.

In another room there will be a showing of slides, film strips, and movies dealing with the work of the Guild and the mission studies for the year, with materials on various phases of visual education.

Celius Dougherty
Composer who set "The Children's Letter" to music

In still another room the secretaries of Missionary Personnel will be meeting any who wish to consider mission work, at home or abroad, for full time, part time, or for a year of sabbatical leave.

Some may wish to use the time until the banquet in the ballroom to see the sights of the "convention city" or visit projects of the Woman's Division in Cleveland. For those who drive, there is ample parking space in the vicinity of the hotel.

We are delighted to announce that Mrs. Frank G. Brooks, the president of the Woman's Division of Christian Service, will speak and will give some of the important phases of the meeting of the World Council of Churches to which she was a delegate in February last. She has been asked to note particularly how its deliberations touched the gainfully employed woman.

The local committee has arranged a treat for Saturday evening in engaging the Central High School A Cappella Choir to sing. Recently this choir won the national contest of all a cappella choirs.

On Sunday morning the only session outside of the Allerton Hotel will be in the First Methodist Church. This will be a Communion service at 8:30 A.M. Dr. Carroll Lewis, the minister of the church, will officiate, and will be assisted by Dr. Glora Wysner, who is a Guild member.

After the Communion service everyone will be free to choose the church she wishes to visit. There are several fine churches in downtown Cleveland. Some may wish to attend churches farther out.

Dr. Wysner, the newly elected secretary of the International Missionary Council, the first woman ever to hold this office, will speak at the concluding session Sunday afternoon, when all will participate in a commitment service.

Registration

Rooms—Each one is to secure her own room. Accommodations are as follows:

Hotel Allerton, East 13th Street at Chester Avenue, Cleveland 14, Ohio

Single Room—$3.50, $4.00, $6,00, $6.50

Double-bed Room—$5.50, $6.00, $8.00

Twin-bed Room—$6.00, $8.50, $9.00

Twin-bed Room—with running water—$4.00

Four persons per room—with bath—$11.00 per room

Four persons per room—with running water—$9.00 per room

Twin beds and six cots—$24.50

Two-room suites—$10.00 per room.

(For reservations elsewhere, see page 36 of the December WORLD OUTLOOK or page 25 of THE METHODIST WOMAN for March.)

Guild Weekend—The registration fee is $1.00. If you have not already registered, do so at once by writing for a registration card to the Guild office, 150 Fifth Avenue, New York 11, New York.

Reservations for meals and payment for them should be sent to the conference hostess in Cleveland immediately on receipt of the registration card. Send check or money order to Mrs. G. T. Quast, 20430 Almar Drive, Cleveland 22, Ohio.

You will *receive a receipt which must be brought to the Weekend* in order to complete your registration.

Roll Call

The Guild is securing data for two roll calls which will be presented at Cleveland:

(1) Already you have heard of the roll call of Guild members who have gone into mission work through the personnel department of the Woman's Division of Christian Service, plus the J-3's and so on, and will be anxious to see the reports and the maps at the Guild Weekend.

(2) a. The roll call of the many different types of daily jobs held by Guild members across the country will be of vital interest not only in the Guild Weekend but also at the Status of Women Luncheon at the Assembly, in which the Guild participates.

b. Of almost equal interest is the second part of this roll call—that of the *avocational* interests of Guild members in committee responsibility and work such as the N.E.A., the P.T.A., the Y.W.C.A., political and civic clubs, B. and P., state health organizations, etc.

These data will show the wide range of vocations and avocations into which Guild members can carry the attitudes and teachings of Jesus.

Miss Alpha Stalson

Miss Alpha Stalson's friends in the Wesleyan Service Guild and the Woman's Society of Christian Service will be happy to learn that she has accepted the position to which she was called by her alma mater, the Hartford Seminary Foundation, and began her work in March.

Miss Stalson is Director of Public Relations for the Hartford Seminary Foundation, in New Haven, Connecticut.

Both Guild and Woman's Society officers and members appreciate the devoted and stimulating service Miss Stalson has rendered as a Guild field worker and wish her Godspeed in this new larger field of service.

Story of the Children's Letter to the United Nations

Many teachers, both public and church-school, in the Guild membership are looking for ways in which to interest children in the United Nations. Here is a "lead." Musicians likewise can tie in this new song with the United Nations.

Three years ago, in October, the superintendent of schools of New York City directed all city schools to mark, by special program, the opening of the United Nations General Assembly.

That day, in the Horace Mann School (Public School 90) in Richmond Hill, Queens, Miss Alma Haring, teacher of the class of children called "Kindergarten Playmates," gathered the little tots around the table for their mid-morning lunch.

After the children had taken their places, the teacher told them that, not far away, there was gathered together, around another table, a group of men and women from many nations. They were not going to have lunch, however, they were there to find out how the world could have real peace!

She told them that the chief American man there was Senator Warren R. Austin, and she asked the children if they would like to write a letter to him, and tell him what they thought about war and peace.

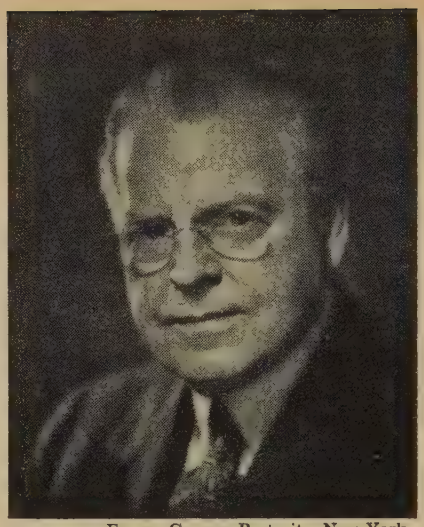
Up jumped one little boy, and exclaimed with fervor: "War is fighting! People hate, and take people's clothes away."

Another little boy said, "They should think not to make a war; they shouldn't have guns!"

The teacher wrote rapidly as each child expressed himself, and so was born "The Children's Letter to the United Nations."

When Senator Austin read the letter, he dictated an immediate reply.

Mr. Celius Dougherty, well-known composer and concert accompanist, saw the words of the children's letter in the *New York Times*, and was inspired to set them to music.* The song has been dedicated to Senator Austin.



Fayer—Camera Portraits, New York

Senator Warren R. Austin

October 21, 1949.

Dear Senator Austin:

War is fighting. People hate and take people's clothes away. They should think to not make a war. They shouldn't have guns.

In Sunday school they say: "Thou shalt not kill." The thing is to make people good by giving them good training in this world.

The thing is to be very kind. Why don't they love one another and help everybody? And make some buildings for families to have some more cows and horses and lambs. And apple trees and pear trees and peach trees. And train people to make things: to be a barber and things like that.

Please ask God kindly to make the people across the ocean and the Americans too—every little boy and girl in every country—to make them better.

We love you,

Kindergarten Playmates
Carol, Joan, Ronny, Pat, Judith, John, David, Helen, Beverly, Veri, Pat, Lori, Lorraine, Carol, Desmond, Sandy, Virginia, Jean.

October 29, 1949.

Dear "Kindergarten Playmates":

"Little drops of water, little grains of sand,
Make the mighty ocean and the pleasant land."

Little people make the villages, the nation, and the whole world.

Your part in this great Plan of our Heavenly Father is important. In fact, the Plan could not work without you.

I have been greatly helped in my public service by the love of little children, expressed in many ways.

Your letter confirms my faith in the great purpose upon which fifty-one nations are serving.

I hope that you will continue to develop the ideas you have so beautifully expressed in your letter.

With fond regards, I am,

Sincerely yours,
(Signed) Warren R. Austin

From many sections of the world have come expressions of interest in prayer in the United Nations. The United Nations does indeed need the spiritual support which Christian prayer connotes, for it is only through the help of God that the purposes of the United Nations will be realized.

—Warren R. Austin

Used Clothing Still Needed

Reports from European and Asiatic countries indicate that there is still a great need for good used clothing. Clothing for both men and women and children of all ages is acceptable.

The Methodist Committee for Overseas Relief does not have facilities for handling used clothing and requests that all such gifts be sent to the nearest center of Church World Service which centers are:

21 Eleventh Street, San Francisco 3, Calif.

New Windsor, Maryland.

568 First Avenue South, Seattle 4, Wash.

510 S. Elm Street, Webster Groves 19, Mo.

214 East 21st Street, New York 10, N. Y.

* The song is still in manuscript form but will be available to the public within a short time.

Dr. Frank Laubach Speaks to Students at the International Tea at Urbana*

LAST May my son Bob, and Phil Gray, the artist, and I visited the wildest remaining area on this globe, the immense island of New Guinea. Missionaries have converted the people on the coast, but the interior is still warming with cannibals, nobody knows how many. We made lessons in thirteen languages at Lae. The people in this area haven't been cannibals for fifteen years. As we approached the airfield we saw thousands of people like flies, and had to circle around several times while they were chased from the field. When we landed they thronged us, wanting to learn right away. In a half-hour we had our chart out teaching them, and we kept it up morning, noon, and night for a week. At the end of a week we had taught thirty-six the first book. On Sunday we gave those thirty-six diplomas in the church service, as we always do when they finish the first book. Then we told them to TEACH ALL THE REST.

The big chiefs met in solemn council, and after two hours came to tell us what they wanted. "This is the greatest event in our history," they said. "You have done more for us than anybody who ever lived. We like your religion because it does so much for us. We want to be Christians. So we have voted to request you to go and baptize everybody right away (sixteen thousand of them). All excepting us chiefs. We are in trouble. You do not allow polygamy, and we have many wives. We don't know how to get rid of them in a Christian fashion suddenly. But we want you to baptize our children and us, too, when we are ready. We are in deep earnest."

Sixteen thousand sounds large. But a thousand million people, sixty thousand times that many, are willing to say, "Baptize us right away," if we will come and teach them to read. Half the human race, says the United Nations report, are living on hunger rations. They are in hovels with no furniture, in rags, sick, miserable, and they know that this is because they are ignorant. When you offer to teach them, they grab at the chance as a drowning man grabs a helping hand. They love you for lifting them out of their misery; they want your religion.

For thousands of years these illiterates lay in misery and despair. But they are not in despair now. They are desperately determined to come up. Edwin Markham's terrible poem has come true. "Ye lords and masters of all lands. What will you do when that dumb thing speaks after the silence of the centuries?" That dumb thing shrieks now, and writhes at his chains. The masses are coming up. They will take the hand of anybody who reaches down to help them up.

This is the reason the Communists are sweeping down over Asia and Africa. They say to these masses, "We will help you up. We will take it from the rich and give it to you." And what, thus far, has been our answer? The Voice of America said: "The Communists are lying. Don't believe them." But the masses are willing to take any chances now. We have only one answer to communism today. We must offer a true hand to help the masses up. The Communists will get Asia, then Africa, then Latin America, and Europe if we permit misery to continue in those continents. We must help them up. And they know that the only way is to help them help themselves by sharing our know-how. We have used our land, our minerals, our water power, because we knew how. They need the same knowledge and then they will rise to a new level. They know that knowledge is the secret of power and they are crazy for it now. All we have to do to win them is to begin an immediate, tremendous educational program in missions to teach the illiterate adults and children, and we can recapture the world we are swiftly losing.

In the midst of those billion people there are thirty million Christians. We can mobilize those thirty millions into a teaching army, each one to teach an illiterate non-Christian and win him to Christ. If you love and pray and have a burning heart, the illiterate wants your religion the first or second day. If the love of Christ caught us as it did at the first Pentecost, we would do it. We would send thirty thousand missionaries out with flaming hearts, trained in "each one teach one and win one," and this terrible retreat of the church in Asia and Africa would become a glorious advance. We have the talents, we have the presses, we have the paper, we have the money, we have the writers. We can have the world if we want it. And the only thing we lack is the thing the rich young man lacked. We don't have enough of the love of Christ in our hearts. We have everything except enough Christianity to care. This thing we call Christianity in America lacks the burning heart of the early church. America, awake, throw off this hypocritical indifference to world need. Do this or perish with the atomic bomb you begot.

I don't believe the older people of America can be awakened in time from their slumbering complacency. But the young people can. I call upon you to start a flaming crusade. I ask every college to raise money and send its own missionary trained in "each one teach one and win one," trained to write simply and fascinatingly to train natives to write and start the thousands and thousands of books, magazines, newspapers which these people abroad need. Ten million illiterates are coming into literacy a year, all with hungry minds. I call upon you young people to evangelize your parents. This salvation of the world must start with you. Be burning propagandists like the young Jesus and the first young church. Set this nation on fire.

When I was beginning my literacy work in the Philippines, a girl named Minnie Schultz wrote and said: "Do you want a secretary if I find the money and pay my own way?" Just what I needed. So she went to her parents and aunts and neighbors, and they underwrote her for five years. Do that, you who want to come. Raise your own salary for five years.

Tell your family, your neighbors, your church, your school, you want to come out on the firing line with us to save the world, and that you must have three thousand dollars a year to do it. Ask them to be your partners. Then when you have the money underwritten, notify your mission board and our World Literacy Committee that you are ready. We will help you get the special training you need, to go to the place where you are most needed.

During this last war the boys had to go. They didn't believe in it, but they had to go. In this war for Christ and for humanity you will win, if enough of you flaming youth come out and help us. It isn't a war against the Communists. It is a war to bring the Communists and the whole world to Jesus Christ. Nothing can save our world from the doom of the atom bomb except to have the world accept the way of the Prince of Peace. This is the kind of war worth giving your life to win. But you won't sacrifice your life. You will tingle with the joy of winning millions of souls to Christ. I believe the youth of America will rise to meet this terrific summons.

* Used by permission of the Committee on World Literacy and Christian Literature.

By HELEN L. JOHNSON, *Secretary*

A Big Job

One of the basic needs of youth is to find a life work. It is expected that the church will have a unique contribution to make to youth as they face life careers. This challenge reaches the pastor, the church-school teacher and the counselor as individuals working with youth. The local church has a major share of the responsibility for providing a never-failing supply of ministers, directors of Christian education, missionaries, deaconesses, and youth impelled with a Christian purpose in all vocations.

No one person in the local church can do this and for this reason a committee has been named. The committee brings together those who are having the contacts with young people in the various activities of the church. "The Missionary Personnel Committee in the local church shall be composed of the secretary of Youth Work, who shall be chairman, the secretary of Student Work, a representative of the Wesleyan Service Guild, the president of the Woman's Society of Christian Service in the local church, the local pastor, and the superintendent or one adult leader of the youth division of the church school. It shall create an interest in the need for missionaries and deaconesses and present information concerning qualifications and procedures." (See By-laws of the Woman's Society of Christian Service in the local church, Article 4, Section 10.) It is suggested that in the church where there is no Guild a gainfully employed woman be included on the committee.

The opportunities and responsibilities before this committee will vary with each situation. In every church, however, the committee should give counsel to those seeking information concerning types of service; plan for programs to inspire and guide young people into church-related vocations, into missionary service; through the total educational program of the church provide a continuous process of recruitment and make it possible for the young people to have personal contacts with missionaries and others who are in church-related vocations.

Many annual conferences have organized a Conference Commission on Christian Vocations. (See paragraph 643, 1948 *Discipline of The Methodist Church.)* It is expected that these two groups will work together and that the local committee will follow through with suggestions for strengthening the conference program in the area of vocations.

There are many printed materials which will be of help in the work of this committee. The ones referred to here and others should be in the church library or in the browsing corner. We suggest a limited number:

Methodist Service Projects[1] is a manual stating the basic philosophy of Christian vocation and listing the vocational needs of the various fields of The Methodist Church. It will help the counselor and also will stimulate the interest of youth. Single copies are furnished free. A charge of 10 cents a copy will be made for quantity orders. This provides for a wider distribution.

Choosing Your Career, J. Anthony Humphreys (Science Research Associates, 228 South Wabash Avenue, Chicago, Illinois, 75 cents). This is a fine resource to get youth thinking about their interests and abilities as it deals with general principles to be considered in vocational choice.

There's a Job for You, Ruth Ransom. (Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, 25 cents). This booklet of thirty-two pages is written especially for high-school youth. It purposes to aid young people in discovering the motivation for vocation and particularly for missionary service.

Calling Youth for Christ and His Church,[1] a free leaflet.

It's Your Life,[1] a film strip with recording, presents the basic Christian philosophy of vocation with particular emphasis on church vocations. (Complete with recording and guide, $4.00.)

The Rev. Harold Ewing, secretary of the Interboard Committee on Christian Vocations, concluded a recent report with the statement: "It is our prayer that God will strengthen and give vision to the persons who work in this vital area of human experience that the people called Methodist will be filled with a deeper sense of their Christian vocation and their responsibility to give power-filled leadership to his church in our time."

[1] Order from Interboard Committee on Christian Vocations, Box 871, Nashville, Tennessee. Cash should accompany order.

Candidates commissioned at Buck Hill Falls, December, 1949

Methodist Prints

LIBRARY

The Board of Missions and Church Extension Library is housed in the Methodist Headquarters building, 150 Fifth Avenue, New York 11, N. Y. At present, regular borrowers live in forty-three states, the Canal Zone, and Puerto Rico. We are interested in serving whenever possible.

Juniors Will Study Missionary Units

IN Methodist Sunday church schools, where the Closely Graded Courses are used, junior boys and girls will take part in a study of missionary units during April and May. In this study the present emphases for children of *Japan* and *Migrants* will be stressed. The leaders of juniors may discover that other groups in the church have also been engaged in following the current missionary emphases, and that opportunities for sharing with them experiences in worship, fellowship, and service may be found.

The units for juniors in the Closely Graded Courses are as follows:

"The Church Cares for Children." Course IV, Part 3.

"The Church and a Fair Chance for All." Course V, Part 3.

"The Church at Work Around the World." Course VI, Part 3.

The first and third units may include an emphasis on *Japan*. For the second unit, *Migrants* will be a fitting emphasis.

Additional Sessions. The following ten-session units bearing on the current emphases may be used in additional sessions. Both emphases are of equal importance.

*Christian Workers in Japan**, by Lola Hazelwood. Price, 50 cents.

*Blueberry Acres and Other Stories**, by Alice Geer Kelsey. Price, $1.00. Use with this,

*A Junior Teacher's Guide on Migrants**, by Virginia Bruett. Price, 35 cents.

"Plans for Additional Sessions" found each month in *Child Guidance in Christian Living* include the following missionary units:

"Christian Leaders at Work in Japan," January, 1950.

"Those Who Follow the Crops," May, 1950.

For additional resource materials, consult the Winter, 1950, issue of the World Friendship Bulletin.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or Distributing Offices.

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Dollars invested in an **Annuity of the Woman's Division of Christian Service** assure you of a safe and steady income during your lifetime and free you from the worry of investment problems.

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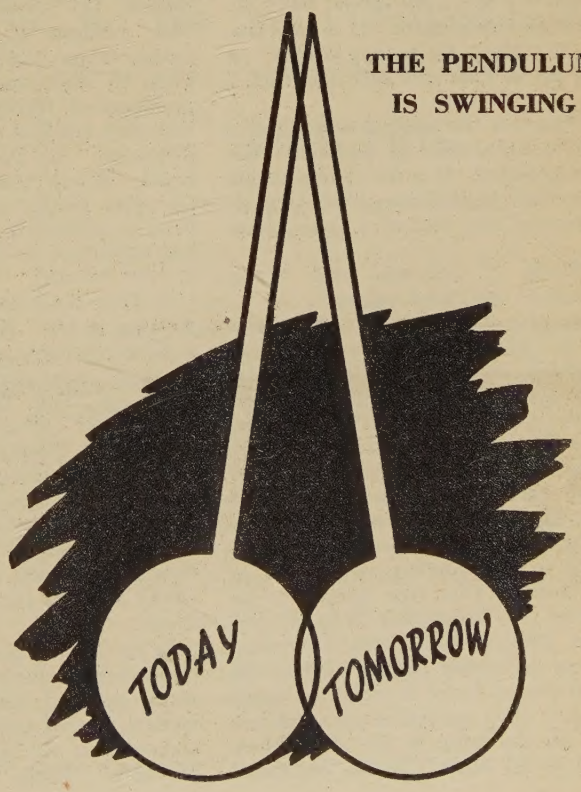

By MRS. H. W. BLAND DETWILER

Christianizing Our Homes

There is leaven for the world in the worship and program material for May—if one million and a half women will put their hearts and minds into using it! Calling, claiming, comes the ever crying need—a Christian home.

I. HELPFUL HINTS.

A. Stimulate early interest by a questionnaire, such as the following:

In maintaining a Christian home, check the life experiences you have found helpful—

Grace at meals
Family worship
Family council
Planned family recreation
Taking your children to church and church school
Christian magazines in the home
Entertaining missionaries or Christian workers
Bedtime prayer
Learning Scripture together
Commending (rather than criticizing) church programs and leaders

(Appoint one circle or group to give out questionnaires, by calling or mailing. Appoint another circle to whom they may be returned and tabulated on a chart. Use somewhere in the program plans.)

B. Early Preparation. Have your committee care for invitations, posters, and publicity in a very special way: (1) a telephone committee; (2) a car caravan; (3) "Meet me at one o'clock" or "Meet me at 7:30"—at such and such a place.

C. Wherever the meeting is held, have a definite atmosphere of *readiness*. Use a worship center. If in the church, create a "homelike" atmosphere—table of reading material and attractive refreshment table.

D. Plenty of hostesses with "warm handshakes" and "alert spirits."

II. PROGRAM MATERIAL. "India's Festival of Lights" in *Program Material,** pp. 105-106, makes a double-header for 100 per cent membership attendance and attractive invitations, so let's begin here. Draw a large chart and block in as many squares as there are members in your society. Have every woman's name there. The little lamps mentioned may be used as invitations, which are to be brought to the meeting and pasted in "her" block. (This type lamp may be found in THE METHODIST WOMAN, December, 1949, p. 10.) This interesting idea may go a step further. When the chart is placed above a table, use small three-inch white candles in paper holders placed on the table in the same block fashion as the chart. As the individual lamps are pasted on the chart, another may light a corresponding candle.

A. Take the three purposes of this program (see *Program Material,** p. 101) and use them as an outline: (Purpose 1) by means of a short pageant, tableau, or pantomime, *or* a life-size book or album to present the pointed pictures given for Africa, China, India, the United States (pp. 102-108); (Purpose 2) community and world illustrations with suggested reading material to prove the point, *or* several short testimonies regarding actual cases (for further help see "Findings of the National Seminar," entitled *The Local Church Woman Building a World Christian Community,** 15 cents); (Purpose 3) goals for family life (see pp. 108-110 filled with thrilling helps).

B. The ever-useful panel idea, using church-school teacher, P.-T.A. representative, and church-school parents. Choose three or four questions and develop them prayerfully and carefully. Allow time for discussion.

C. Through sharing of actual experiences. (1) Choose four or five mothers with children of different ages (one mother whose children are grown). Ask them to share one or two outstanding problems of Christian growth and tell how they handled them. Allow time for discussion. (2) Probably your group is small. Surely there is an outstanding Christian mother who lives her convictions so effectively that the entire group has confidence in what she says. "She" is your woman!

D. How *different* would you like your meeting to be? Approach it by asking a Wesleyan Service Guild friend to give Margaret Applegarth's wonderful meditation on "This Thing Was Not Done in a Corner" (from the fascinating new study book, *What's Ahead?* *—50 cents). *Or,* perhaps under the guidance of your Spiritual Life Committee and the secretary of Children's Work, your entire membership might spend their meeting time making calls on potential Sunday-school scholars (both mothers and children).

E. Have your meeting a time of quiet inspiration, without discussion: (1) a lovely worship center of Madonna or modern mother and child, spring flowers, and candles; (2) the playing of Brahm's "Lullaby," "Songs My Mother Taught Me," or some of the delightful children and family hymns in *The Methodist Hymnal;* (3) the reading of exquisite home-life poetry—be sure to use "Mother, Do You Still Grow?"—*Worship Services,** 1947, p. 23, and "So Long as There Are Homes"; (4) a short story, perhaps from *Women of Scripture**—that lovely chapter on "Sharing the Blessings of the Home"; (5) a place for prayer in your plan and a definite plan for your praying.

III. FELLOWSHIP. Family suggestions ought to be in order for a good time! Demonstrate how to do things together. Does the television, radio, and movie make your family indifferent to using their imagination and developing an exciting evening of fun together? Maybe this just happens in New Jersey!

A. Charades. Divide your society into small groups by using slips such as "Mammas," "Papas," "Oldest daughter," "Sonny," etc. Ask all to get together by groups and plan to act out as follows: "Mammas," "Getting rid of a salesman"; "Papas," "Taking Junior to buy new shoes"; "Oldest daughter," "Her first date"; "Sonny," "Teasing the cat."

B. Give each guest a piece of literature on the Christian Family. Let each find others in the group having *like* material, and get together to decide what *one thing* they can do with it through the month. Have these interesting suggestions told before the group adjourns. The Kingdom will be richer because of this meeting!

SPECIAL! Planning to go to summer school? Get your copy of THE METHODIST WOMAN for January, 1950. Turn to p. 30 and read again Mrs. Helgeson's suggestion in the box "We Can Win It, Too!" On the same page read what comes from the Texas Conference on "Education and Action Card."

If you wish to be a better Christian woman, read the account of Gertrude Hanks' life—WORLD OUTLOOK, January, 1950—that our homes may have the spirit of which her life has spoken.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

The Sign of the Sedulous S

By MRS. C. C. LONG, *Circulation Manager*

WHAT a debt we owe to Noah—not of ark fame, but of dictionary renown—he found such a lot of S's for our nomenclature this year!

A recent search for an adjective that would fit our vocabulary in 1950 revealed the seldom spoken and less often practiced word "sedulous." "Diligent in application or pursuit; untiring," Webster defines it. So in this month of April may I ask our readers to meet me at the Sign of the Sedulous S.

Have we been constant in application to our study program?

Are we sedulous in the selection of the type of magazines and literature which will truly inform correctly?

After all it is experience that counts and experience is back of practically every article in THE METHODIST WOMAN. This is why it is so worth reading.

Sedulous in Saving

Yes, saving funds spent for many magazines of which you are not too proud.

Here is an inexpensive magazine you will never be ashamed to have read by the oldest or youngest member of your family. Read THE METHODIST WOMAN.

Sedulous in Selflessness

The leaflets and all the publications of the Woman's Division are so written as to give detailed information concerning the work. They stimulate thought processes and guarantee action if thoughtfully followed.

Think for yourself and let your thinking be guided by our many fine pieces of literature and by such wholesome views as those of the writers of THE METHODIST WOMAN.

A selflessness is most evident on the part of the great group of women who are members of the Woman's Societies of Christian Service.

Many individuals are waking up to the fact that selfishness is the big blot in life today. Read THE METHODIST WOMAN for the highest type of unselfishness.

Sedulous in Service

THE METHODIST WOMAN is not a profit-making magazine—the literature of the Woman's Division is not profit-making literature.

THE METHODIST WOMAN merely seeks to be self-supporting and to help publish other information and educational literature for the society.

Will you not start an investigation a la Congress and see if every officer, jurisdiction, conference, district, and Woman's Society is a subscriber to THE METHODIST WOMAN? We need all members as subscribers, but surely the officers also need THE METHODIST WOMAN. Win them, every one!

What steam is to an engine, subscriptions are to THE METHODIST WOMAN. They make it go. Every subscription helps us with one dollar's worth of steam. Every combination subscription helps THE METHODIST WOMAN and WORLD OUTLOOK with two dollars and thirty cents' worth of steam.

Sedulous in Sisterhood

As we constantly relate the plans for 1950, as revealed in our excellent pieces of literature, we are aware of the satisfaction of belonging to a world-wide sisterhood.

The joy of having been saving, selfless, serving, and sharing may in an infinite measure outweigh all other considerations as we hear the Master say, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

The Sign of the Sedulous S is impelling. May it chart our course along the King's Highway.

Personals

From Mrs. Lillian M. Brigham, Tamora, Nebraska:

"This order makes our society 100 per cent in subscriptions to THE METHODIST WOMAN."

From Mrs. Hathaway, Mt. Vernon, Illinois: "I thought you might like a husband's viewpoint of our magazine. One of our members said she would not renew her METHODIST WOMAN, then came to church this morning and said her husband wanted THE METHODIST WOMAN, for he liked to read it."

CLIP THIS

(or reply by postal card)

To presidents of local Societies and Guilds:

Please answer the following questions, and send to your Woman's Society district Promotion secretary, who will compile results and send to her conference Promotion secretary. The conference secretary will compile results and send to Mrs. Eloise A. Woolever, 150 Fifth Ave., New York 11, N. Y.

1. Has your local Woman's Society or Guild participated in any way in the study or discussion suggestions in preparation for the Assembly of Methodist Women in Cleveland, Ohio, April 18-21?

2. Did your Woman's Society or Guild observe the opening of the Cleveland Assembly by using the suggested Meditation sent to Methodist women around the world?

Tenth Annual Report 1949-1950

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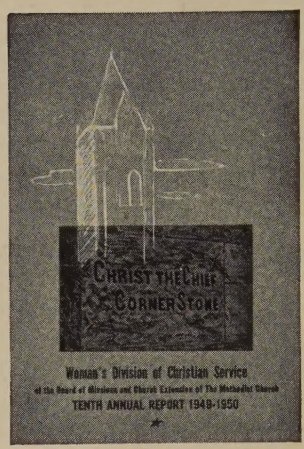

Use the Annual Report
to Interest

EVERY MEMBER

EVERY LEADER

THIS is not an ordinary report—it is an extraordinary publication. Its study and use is imperative as a source of information on the work of the women of Methodism and the unparalleled opportunities for service in the years ahead.

The Commandments of Love. "A Service of Praise and Consecration." To be used by Woman's Societies around the world on the day of the opening session of the Third Assembly, Cleveland, Ohio, April 18 through 21, 1950. Copies available for use in local societies. A beautiful prayer link with the Assembly. 5 cents each, 12 for 50 cents.

Secretaries of Student Work Handbook. Revised Handbook for secretaries of Student Work. 15 cents.

Secretary of Youth Work. Free for postage.

Promotion Handbook. All Promotion secretaries will want this revised Handbook. 15 cents.

Prayer Calendar, 1950. Every member of the Woman's Society will want to use the *Prayer Calendar* as she prays for the ongoing program of the Woman's Division at home and abroad. 35 cents.

Installation Service. 5 cents, 4 for 10 cents.

The World Stands Out on Either Side, No Wider Than the Heart Is Wide. A splendid group of programs for new societies. Also most adaptable and practical for circles. 50 cents.

The Methodist Youth Fund in Action. Map in four colors, showing the types of work related to this fund. 42 x 58 inches. 60 cents.

We shall appreciate your co-operation in sending the following postage for free leaflets in quantity orders: 10 copies, 3 cents; 25 copies, 5 cents; 50 copies, 15 cents; 100 copies, 25 cents.

Be sure to order "The Assembly Bulletin." ***See page 29 for order blank***

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